

SATURDAY, APRIL 24, 1886.

No. 729, New Series.

THE EDITOR cannot undertake to return, or to correspond with the writers of, rejected manuscript.

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LITERATURE.

The Works of Alexander Pope. With Introductions and Notes by Rev. Whitwell Elwin and William John Courthope. Vols. IX. and X. "Correspondence and Prose Works." Vols. IV. and V. (John Murray.)

MR. COURTHOPE is now drawing near to the close of his important task, and what will be for some generations to come the classical edition of Pope is complete as regards his works. The concluding volume is to contain the life, which those who have studied its predecessors, and have learned to appreciate the knowledge, judgment, and literary ability of the editor, will expect with a keen interest, feeling assured that it will prove the worthy crown of a noble edifice. The present volumes show no falling off in editorial merit, though from the nature of their contents there is no room for any lengthened discussion or criticism such as the admirable Introduction to "The Dunciad" in Vol. IV. In two places only we notice such slips as the most careful editor might make. In a note to a letter of Lyttleton the "Leaden G" of "The Dunciad" is identified with Bishop Burnet. This was Warton's mistake; and Mr. Courthope himself gives the right interpretation in his note on the passage in "The Dunciad," assigning the epithet and initial to Archbishop Gilbert of York. Later on, in a short quotation from Spence, that writer is allowed without correction to make Parnell a dean.

Artificial as are most of Pope's letters, they still give us indications of his strangely mixed character, and we see its most striking features revealed in very different things. For example, with regard to money, he was at once penurious and liberal. So he was with his literary material. He had abundance of both for all his needs, and was not unwilling to spend freely; but he loved to get as much out of both as he could, and to make his words, like his guineas, go as far as possible. He could not bear to waste anything. Lines and similes composed in youth and laid aside for years are found worked up in his latest poems; and verses, even phrases, are used over and over as economically as he is said to have done the paper on which they were written. The anecdote or reflection that was so neatly turned to please one correspondent was sent to several, and the sighs of despairing affection breathed into the ear of one lady were conveyed in the same melodious numbers to another. Even the exquisite lines on his care for his mother, into which he threw his whole heart, if he ever threw it into verse at all, were addressed to more persons than one. The only sarcastic expression of Swift's concerning him that we can recall was the epithet "paper sparing"; and it was well for

Pope that they fought side by side in the literary wars of the time, for, considering Pope's many weaknesses, an unfriendly portrait of the bard of Twickenham by the Dean of St. Patrick's would have been indeed "a caution." Thus, the story of the lightning-stricken lovers appears three times in one of these volumes, each time with slightly differing (and sometimes contradictory) details; and it seems from a note of Mr. Courthope's that there was a fourth version. This was at Stanton Harcourt; and, through the courtesy of the vicar of the parish, we are informed that the monument which Pope tells his correspondent he induced Lord Harcourt to set up on this occasion is still to be seen on the south wall of the church, with the epitaph commencing "Think not by rigorous judgment seized" (vol. iv., p. 393, of the present edition). Were it not for this substantial evidence, as well as that of the burial register, some sceptical readers might be inclined to think that the whole story was an invention, that John and Sarah were creatures of the poet's imagination, and that the lightning flash that struck them dead was but a useful theatrical "property," to be used as many times over as the public could be found to applaud. The air of Stanton Harcourt, where he wrote much of Homer, was more propitious to Pope's genius than to his veracity. One of the best letters in the whole collection is the long account of the old house at that place, where he represents himself as quartered in poetic seclusion. But Mr. Carruthers tells us that this elaborately worked description is "almost wholly fanciful," while the "Sir Thomas," over whom the "grey-headed steward"—himself probably an illusion—waxes so pathetic, as well as (it may be hoped) the "Lady Frances," proves on enquiry to be a shade that ascended through the ivory gate. With a fine consistency this letter, sent to Lady Mary Wortley Montague, was, when printed nearly twenty years after, transferred to the Duke of Buckinghamshire. Pope was safe from detection, for the Duke was long dead. So was Gay, when assigned the honour of having written the other letter just mentioned, while "Mr. F——" might safely be trusted to tell no tales. The motive for the transfer was the same in both cases. We may conjecture that no good-natured friend had ever told Pope that Atterbury had once, with equal point and truth, described him as *mens curva in corpore curvo*, or possibly the letters here addressed to the Bishop of Rochester might have been given to some other deceased prelate who in his lifetime had enjoyed Pope's acquaintance. "The portentous cub," said Bentley, "never forgives."

No one can read Pope's letters to ladies without recalling Thackeray's judgment on them, especially those to Lady Mary Wortley Montague, as "entirely pert, odious, and affected." Not always affected, for his letters to the Miss Blounts are candid enough; and those who have seen the parts of them that, in Mr. Carruthers' phrase, are "necessarily omitted," do not think that their fault is want of frankness. His epistles to Lady Mary are full of flames and raptures and extravagant compliments, while at the same time he seems continually to feel he is going a little too far, and pulls up just in time as he is on the point of saying something that will bring him a sharp

rebuke, and end the correspondence abruptly. Perhaps he had an instinctive anticipation of that terrible "burst of laughter" that some years later broke short his "declaration," and brought their intimacy to a sudden and disastrous close. Lady Mary's letters to Pope, on the other hand, are just like those she wrote to many other gentlemen (including, in later years, her husband)—sensible and entertaining, but quite free from sentiment. She takes his compliments very calmly as matter of course, and when she returns them pays hers to the author, not to the man. They are full of descriptions of scenery, manners, antiquities; and so are much pleasanter reading for us than if they had contained the matter more gratifying to Pope, for which he longed so ardently. One letter is filled up with two long Latin inscriptions, which must have cost the lady infinite trouble to copy, but could have brought but cold comfort to her correspondent. These are left out by Mr. Courthope, who gives us a line of stars instead. Let not the inquisitive reader think that these stars represent any "necessarily omitted" matter. The lady knew better. Pope wrote many lines to Lady Mary that he would hardly have liked Martha Blount to see, but Lady Mary never wrote a line to Pope that Mr. Wortley might not have read if he pleased. She was, we may be sure, glad of her reticence later. "Leave Pope as soon as you can," said Addison once to her as he watched their growing intimacy. "He will certainly play you some devilish trick else." The adjective was doubtless lightly used; but some of Pope's references to Lady Mary in his poems of subsequent date make it appropriate in its most serious meaning.

And yet we are glad that these letters have been preserved. When Pope pleased he could write prose of singular beauty; and there are sentences in his letters that have that subtle charm, defying analysis, that belongs to some of Wordsworth's best known verses. Without a single unusual word, and with the simplest construction, they fall upon the ear with a soft, yet penetrating, music, fixing the attention and lingering in the memory as much as his most polished couplets, over which, probably, he did not take more pains.

The most entertaining part of the tenth volume is that which contains the "Memoirs of Martinus Scriblerus," a work less known in these days than it deserves, for we can scarcely remember an allusion to it in the writers of our time, except one or two of Carlyle's; yet, if only as the possible parent of Walter Shandy, Cornelius Scriblerus deserves remembrance. It shows, too, that Pope, who has never been surpassed in the art of telling a story in verse with neatness and point, could do the same in prose when he had a mind. There is nothing better in Fielding than the incident of the scoured shield or than the demonstration of the power of music. Mr. Courthope does not make much effort to distinguish the parts due to each of the three illustrious fellow-labourers. The medical learning may safely be ascribed to Arbuthnot; but why give him, as is generally done, the classical allusions? Pope, who had grubbed among commentators for his *Homer*, and who was no stranger to what he calls "index-learning," was quite equal to furnish these. Besides, though Dr.

Smith's dictionaries did not illumine the darkness of the early Georges, and people in those days had to explore the original mines for much that anyone can now find to his hand. Mr. Courthope mentions a treatise from which the curious knowledge in the "Dissertation on Playthings" might have been taken. The chapters on "Logic" and "Metaphysics" look like Swift's work; and Crambe's puns are quite in the style of some of the letters to Sheridan. To no other hand but the dean's should we like to ascribe "The Letter from the Society of Free-thinkers," with its artificial man that "we are persuaded will not only walk and speak, and perform most of the outward actions of animal life, but, being wound up once a week, will, perhaps, reason as well as [*horresco referens*] most of your country parsons."

It is painful to turn from this to the pamphlets on Dennis and Curl which follow Scriblerus in vol. x. They must be reprinted in successive editions as necessary to the study of Pope's character; but nothing more dull, nauseous, and malignant was ever written by any of the gentlemen of "The Dunciad." But we may well pass them by. When we look at these ten goodly volumes of immortal verse and admirable prose, we may forgive and forget the small portion that is of clay or mud or viler matter, and look up with gratitude and admiration to the nobler material above, to the refined silver of the "Horace" and the "Moral Essays," and to the pure gold of "The Rape of the Lock" and of the "Essay on Man."

H. SARGENT.

Essays in Finance. By R. Giffen. Second Series. (Bell.)

MR. GIFFEN has gathered up his more important statistical papers of the last few years into a new volume of essays. A single chord vibrates through them. "All is for the best in the best possible of worlds." Ever since the glorious day of Corn Law Repeal prosperity has gone on increasing in England by leaps and bounds. Has she not doubled her population? does she not import four times per head as much as the United States? and are not these the chief elements of a millennium? To his surprise, certain unsupported statements which he chooses to regard as truisms have seemed to others matter for argument. Does that weaken his case? Surely not. It is merely

"instructive as showing the existence of a class in our midst to whom the simplest elements of common-sense, not to speak of political economy, have to be made very plain indeed, if they ever can be made plain to such reasoners."

What is laid down as the truth by the arch-priest of the religion of Free Trade must be humbly and dutifully accepted in faith, for does it not rest upon the irrefragable dogmas of import and export statistics?

By their means Mr. Giffen establishes that, whereas the foreign trade of France amounts to £12 per head, and that of the United States to £6 per head only, that of Free Trade England reaches the lofty figure of £20 per head. What more is needed to prove our "marvellous prosperity"? He deems it unnecessary to remind us that the

countries with which he compares England have, owing to their area and disposition, self-satisfying characteristics denied to this island. France and America can produce not only the oven, but the bread to bake in it. Why, then, should they buy either from abroad? But England is forced to set her population at work to forge superfluous ovens—to be sold, perhaps, at a sacrifice in the world market—out of sheer necessity to get wherewithal to buy her bread. From such materials it would be as just to argue the weakness as the strength of our industrial position. In reality they prove neither. There is no special virtue in foreign over home trade. The whole bulk of what is bought or sold, without reference to locality of production, can alone be a test of a country's commercial energy and success. The relations established by Mr. Giffen's figures arise not from the industrial system adopted by man, but from the industrial conditions imposed by nature. There is another country in which these conditions resemble those of England. A small, densely-populated country teeming with manufacturing centres and mineral wealth. Clearly it cannot well be self-sufficient. Its trade must, as with England, cover a far broader area than its own narrow limits. But it is *not* free trading. Will not this ruin its chances of emulating our foreign trade figures? Far from it; it more than emulates, it surpasses them. Baron Kolb would have us believe that the foreign trade of Belgium amounted to £100 per head of the population in 1878. This estimate I cannot quite accept. I am satisfied to take that of the *Statesman's Year-Book* for 1884, which, in the returns for 1881, shows a trade of a little under £40 per head. Why, then, does this country find no place in Mr. Giffen's figures and tables, but is dismissed with the remark that "It might be possible to find out some one small country, such as Belgium, where the total per head is more than in the United Kingdom"? Not only "might it be possible," it is our essential duty—if we are seeking for the truth of things, and not to establish, by hook or by crook, a foregone conclusion—to find out the "one small country" which resembles in all its conditions, and in their results, the other small country England; and then contrast, rather than compare, these with countries of far wider area, whose different conditions produce different results—with the considerably larger, and more self-sufficient France, which satisfies its additional wants with £12 per head of foreign trade—with the United States having an area so immense, so naturally wealthy and diverse, that we might expect to look to it as the type of an entirely self-supporting community, but which carries on a foreign trade equal to £6 per head of its population. Such is the calculation for 1880. In 1870 it was but £4 5s.; and, taking the exports alone, we find that during that decade they increased 100 per cent. in bulk, and 50 per cent. per head of population. Meanwhile in England there was no appreciable rise; so that, despite its self-supporting character, and despite its far more rapidly increasing population, the United States bids fair to catch us up in the matter of exports. The difference is not so marked in the case of imports, which Mr. Giffen at once declares "to be the better

test." Why better he does not "make very plain"; and, at the risk of being classed with "such reasoners" as cannot see the elements of common sense, I would suggest that the relative bulk of the import trade of a small island which cannot feed itself, and of a fertile continent, is in no sense a test of the value of the economic system pursued by each. I would also wish further information on another matter which I do not yet perceive to be a "truism." Mr. Giffen spares no pains to make it appear that we owe the "marvellous prosperity" arising from the increase of our manufacturing industries entirely to our economic system. But an equally rapid increase has occurred in countries holding the opposite system, an increase which he observes with gratification, since he holds that the successful competition of foreigners in our own markets is "stimulating," as it has certainly proved to that class in our midst which is thereby reduced to hunger. This increase in foreign manufacture we are assured is "due, not to protectionist measures, but to natural causes." I wish to know by what logical process the conclusion is reached that English prosperity is due not to natural causes, but to its economic system; foreign prosperity not to its economic system, but to natural causes? And, again, why, if protection deserves the severest condemnation for "killing" the shipowning industry of America, is Free Trade to be praised rather than blamed for having, to an equal degree, killed the silk manufacture of England?

I am not arguing in favour of one or the other system. I strongly object to either one or the other being raised into a religion to be worshipped, rather than estimated as a body of opinion to be subjected to the severest test of practical expediency. Free trade is the industrial branch of the *laissez-faire* theory of sociology. Protection that of the socialistic theory. The former obtained in England, half a century ago, an ascendancy not warranted by our ethical conditions. Necessarily, therefore, it wrought evils. Correctives, in the shape of factory and land legislation, of Trades Unions and Employers' Liability Acts, have been applied, but have by no means appeased the existing desire for checking free action. One extreme has bred another. We are threatened with a regulative mania as noxious as the extreme of non-interference, which will assuredly absorb the industrial department, together with the political and social. It is the duty of those who possess knowledge and can preserve balance to protest against waves of feeling becoming, turn by turn, tyrants of the state, and to search for a wise and practical compromise between the systems of individual liberty and state socialism. Such would have been the best use Mr. Giffen could have made of his great mastery over statistical material; and we regret that his book must take rank as a mere polemic.

The most interesting papers it contains are, perhaps, those dealing with the progress of the working classes during the past half century. They make it appear that while money wages have increased 50 to 100 per cent.—and Mr. Giffen prefers the larger to the lesser figure—the hours of work have diminished 20 per cent. The artisan pays less, rather than more, for all articles of

ordinary consumption except housing and meat, and "meat was not an article of workmen's diet fifty years ago." The passage of former luxuries into commodities of daily use is shown by his consumption of tea and sugar having risen fourfold per head. His taxes have not increased; but he gets more from Government in the shape of education, drainage, open spaces, baths, and libraries. His bodily and mental amelioration is proved by the decrease of mortality and crime. It is he, far more than the classes above him, that has benefited. Though the capitalist class has increased in full proportion to the increase in the general population, its members have, on the average, not individually increased their capital, and interest and profits have declined; so that while the gross sum of capitalist incomes has risen from 190 to 400 millions, or at the rate of 125 per cent., the gross income of the manual labour class has risen from 170 to 550 millions, or at the rate of 200 per cent.

Many of the above data and conclusions, be it noticed, have been warmly controverted; and, though Mr. Giffen has defended himself with some success against attack, he lets us, for a moment, behind the screen of his operations when he adds, as a commentary to one of his tables, the remark that "these figures make no pretence to exactness." And even were they correct, we may still doubt their extreme value. They are, in a measure, matters of history. The optimist tries to keep us in good spirits by painting for us a glowing picture of the past, and holding his peace as to the more doubtful present. His figures cease with the year 1883. But what presses upon us, what causes gloom and disquietude throughout the whole region of industry and politics, are the figures for 1884 and 1885. Is this in truth a grave crisis? Is it a crisis at all? Ought we or ought we not to despond? Throughout 473 pages of Mr. Giffen's book we look in vain for light and leading in what really most concerns us at this very time. At length, on page 474 and last, is mentioned "a very serious difficulty impending—in fact, already upon us." This is a mere isolated farewell remark hastily set down "in conclusion," and left to tell its own tale. Could not optimism face it?

H. AVRAY TIPPING.

The Fall of Asgard. A Tale of St. Olaf's Days. By Julian Corbett. In 2 vols. (Macmillan.)

FEW branches of historical and antiquarian research have a greater charm for Englishmen than the traditions of the old Norsemen, to whose influence so many of the best qualities of the English character are undoubtedly due. The history of the lives and times of the men who made Norway what she was in the tenth and eleventh centuries, who harried the monks of Holy Isle and Lindisfarne, who subdued Northumbria, and who, for a time, ruled all England, was, however, until comparatively recent times, only accessible to students who were able and willing to decipher old Icelandic MSS., or to conquer the rather obscure Latin into which some of the sagas were translated. But by the labours of modern scholars, the real living men of the viking age are gradually

becoming known to all, and such works as the *Corpus Poeticum Boreale* and Vigfusson's Introduction to the *Sturlunga Saga* form a mine of classical lore from which an increasing number of more or less legendary and romantic tales, or as they may be called, historical novels, are rapidly springing. *The Fall of Asgard* belongs to the latter category; and while the general lines of the tale are historical, following the Heimskringla rather than the picturesque legendary saga of St. Olaf, it is embellished by such a rich vein of graceful fancy, and fact and fiction are so deftly blended that a fair knowledge of Scandinavian archaeology is required to distinguish between them. To avoid misapprehension, however, the author considerably indicates in the preface which of the characters are mentioned in history, and which are not, "for with many of them Snorri seems to have been unacquainted." He also expresses a modest hope that his story may do something towards removing those vague misunderstandings of Norse antiquity which some still share with Alan Quatermain, the imaginary and versatile explorer of *King Solomon's Mines*, who had possessed himself of the opinion—not, indeed, without cause—that the ancient Dane was "a kind of white Zulu." This hope has been more than fulfilled; for as the sagas abound in stories that, even if they do not always enshrine facts, enable us to see what kind of qualities the men possessed about whom they cluster, so these delightful volumes abound in incidents which, whether they are to be found in the sagas or not, faithfully reflect the spirit and tone of the age, and give us a striking picture of the men and customs of the old heroic times.

The story carries us back through eight centuries to the time when, as the sagas tell us, not without a touch of regret, "the heathen sacrifices and idolatrous worship were doomed to fall, and the holy faith and good customs to come in their place." So vast a change could not be effected without a struggle. The old heathen gods died hard; and many a royal feast was laid out for the ravens and the wolves before the fall of Asgard and the Æsir was accomplished, and the wild warrior peasants were baptised at the bidding of the irresistible evangelist who preached his gospel with a ruthless army and a well-found fleet at his back. A few there were who were more devoted to the faith of their ancestors than the rest, who met the man who would force his will upon them fair and fiercely, as a free "bonde" should, and who died amid the wild sport of ringing blows and the clang and clamour of battle, as their fathers had before them, rather than deny their grand old gods and live ingloriously under the peace of Olaf, servants of Olaf's god. Such a one was Thoror of Voldoien; and when Olaf came to see how Christianity was kept in fair Guldal, and to offer baptism or death, he hesitated not a moment, but set out gaily at the head of his kinsmen and dependents to strike a merry blow for the Æsir. All day long the battle raged, and Thoror fought fiercely till the going down of the sun.

"But Olaf, fighting always, as was his wont, where blows were thickest, hurling spears with both hands at once, and dealing death at every stroke, was irresistible. Hour by hour Thoror's men grew fewer and fainter, till at last their

leader fell, covered with wounds, upon a blood-stained heap of friends and foes, a spear from Olaf's mighty arm quivering in his breast."

That was the end. With his dying breath he bade them bear to his fair young wife his great double axe "Thirsty," and, if it might be, carry his baby son beyond the wrath of Olaf. How the little Thorkel was saved from the sack of Voldoien, and how he was reared in seclusion by his gentle mother to take up his father's blood-suit, and deliver the land from the power of the White Christ, need not be disclosed here, for there is little fear that the book will be laid aside when it is once opened until the last page has been reached. It is, indeed, a genuine tale of the North, stirring, and yet tender; and while the interest never flags, there are many passages of great beauty and power. The loveable and steadfast character of Gudrun, the girl-wife and mother, is especially well drawn; and few will read unmoved of the pathetic devotion with which she faces the cruel ordeal of fire for her son's sake, or of her last despairing sacrifice, when she yields her sweet and blameless life, a martyr to Asgard and the grim gods of her fathers. Years after these troublous times, when the mighty heathendom had passed away in fire and blood like a stormy setting of the sun, the holy Grimkel came to purify the heathen altar of Voldoien, and the mass-priests were troubled because the stone did not split when they cried against it in the White Christ's name. So they questioned the people, and heard how Gudrun slept there, and what manner of woman she was, and how angel-like her life had been.

"Little should you wonder, then, children," the gentle bishop said; "for it is clearly God's will that this angel should sleep here in peace, though unbaptised of water. For, indeed, learned priests have said that here and there in heathen lands are found souls so sweet, and pure, and loving, that even in the holy stream of their own unsullied lives they are, through Christ's grace, baptised."

With regard to the characters which are mentioned in the sagas, little need be said, for they are known to all who have dipped into old Norse history. The following incident, however, is a good illustration of the wit and readiness for which Olaf the Saint was so famous. When Thorkel was taken prisoner at the battle of Nesje, he refused to take life at his conqueror's hands because he had sworn "never to rest and never to falter till Olaf had been made 'to kiss the thin lips of the axe.'"

"A scald's oath," cried Olaf, "and one he shall not break. Bring me the axe they took from him." One who stood by put "Thirsty," all bloodstained as it was, into Olaf's hands. Then with wondering eyes Thorkel saw the king make over it the sign of the cross and put its jagged and tarnished edge to his lips. . . . "Now Thorkel," said he, "is your oath fulfilled, and now you may take your axe from my hand and rest."

Less than justice, however, as many will think, has been done to Einar Thambarskelve. The career of this remarkable man, who played so conspicuous a part in the history of Norway during the greater part of the eleventh century, undoubtedly exhibits curious alternations of decisive action and apparent inactivity, which, at first sight, may seem difficult to explain. But whatever reason may be sug-

gested, the mighty archer and athlete, who at the age of eighteen was one of the unmatched crew of the *Long Serpent*—the great Laendermand, who, during his long life, was as wise in council as he was dashing in fight—was surely worthy of a better fate than to be used as a foil even to so beautiful a character as that of Gudrun; and the Einar of the sagas was utterly incapable of the treachery and baseness which withered the gentle life of "the Flower of Orka." It is more pleasant to note that Mr. Corbett will have nothing to do with the objectionable form "Wicking," which we are sometimes told to employ in the place of the sonorous old word to which we have been so long accustomed, and which is used in the ancient home of the "Vikings" to this day. Some other words which have been Anglicised or otherwise altered—such as "Nessie" for Nesje, "Swold" for Svoldr or Svalder, and "Thambarskelmir" for Thambarskelve—have, as generally happens, gained nothing by the process, except, possibly, in the estimation of the select few to whom "Wicking" is not an eyesore. But this in no way detracts from the great merit of the story, which is that while it is instinct throughout with the spirit of true poetry, it affords most delightful glimpses of the every-day life and domestic affairs of the very men who once spread terror and devastation along all the coasts of Europe, and who yet introduced Christianity and peace in the North, and wrought for all time the downfall of the Æsir and of Asgard.

GEORGE T. TEMPLE.

Feda, with other Poems, chiefly Lyrical. By Rennell Rodd. (David Stott.)

THIS book is disappointing, for the not uncommon reason that, being so good as it is, one could wish it were better. Mr. Rodd writes well. He excels in what Wordsworth termed "the accomplishment of verse"; but the critic hesitates to say that he gives proof of that indefinable quality which we call poetic genius. This is a second work, and it should show some advance on the first, which it scarcely does. But it must be said, in explanation, that the poem which gives its title to the book, and occupies nearly half its pages, is an early work. This poem is really the weakest composition in the volume. The other contents are good of their kind. They are chiefly lyrics and short poems; and they are nearly all marked by great felicity of expression, by genuine pathos, and by true observation of nature. Within these limits Mr. Rodd's success is fairly complete; but there is nothing ambitious in the subject of *Feda*. It is a simple love-story, containing some pretty incidents, as most of such stories do; and Mr. Rodd's mistake is that he has expanded materials of this kind into a composition of a hundred pages in length. The poem is prolix and attenuated to the point of weakness. Compressed into one-fifth of its length, and with whatever of poetic quality there is in it concentrated in picturesque or powerful lines, it would have been a more effective poem, and it might have given that stamp of high merit to the book which one now misses. That is the task which Mr. Rodd should

have set himself in revising this early poem. There are few better tests of genius than the power of working up crude materials to some degree of perfection; and though this is a dictum which many people will not accept as applied to poetry, there is always Wordsworth's sanction for it:

"There is a pleasure in poetic pains
Which only poets know."

It would be easy to quote some charming passage from the lyrics, but I give the following little poem entire, as being so perfectly rounded that no stanza of it ought to be taken from the others:

ALBANO.

The lake lies calm with its mountain crown,
And the twilight star shows clear,
And large and solemn it gazes down
In the mirror of the mere.
Was it here they rowed in their crazy craft,
Where only the ripples are:
The strange lake-folk of the floating raft?
Was it yesterday? said the star.

And the mountains slept, and the nights fell still,
And the thousand years rolled by.
Was there once a city on yon low hill,
With its towers along the sky,
And the cries of the war-din of long ago
Waileed over the waters far?
There is no stone left for a man to know
Since yesterday, said the star.

And the mountains sleep, and the ripples wake,
And again a thousand years,
And the tents of battle are by the lake,
And the gleam of the horsemen's spears;
They bend their brows with a fierce surmise
On the lights in the plain afar,
And the battle-hunger is in their eyes.
Was it yesterday? said the star.

And a thousand years,—and the lake is still,
And the star beams large and white;
The burial chant rolls down the hill,
Where they bury the monk at night.
The mountains sleep and the ripples lave
The shore where the pine-woods are,
And there's little change but another grave
Since yesterday, said the star.

Among the more thoughtful poems in the volume are "Credo" and "Petrarch: a Monologue." If the first may be taken as the keynote of Mr. Rodd's future work, he will yet make his calling and election sure. He will at least be well advised to pursue the line of thoughtful aspiration which he has struck out in this poem, and to cultivate the robust form of blank verse of which the following extract from "Petrarch" is an example:

"Many a man sees truth,
Knows the sheer way he half would choose to climb,
But little needs and fleeting aims withhold
The still, strong step should mount to meet the dawn.

To see the truth is somewhat,—just to gauge
The reach and effort, but to be the man
One would have men be; seek no meaner gains
But make the ideal real—this to do
She taught me.

My best on earth was out of reach for me,
Past striving for, and only all life long
A far-off benediction and a hope.
But this I know: so much of mine was hers,
Clasped close, so close, no other life shall mark
Its seal on hers to hold our souls apart
When soul meets soul with nothing more between."

GEORGE COTTERELL.

NEW NOVELS.

A Country Gentleman and his Family. By Mrs. Oliphant. In 3 vols. (Macmillan.)

A Diamond in the Rough. By Alice O'Hanlon. In 3 vols. (Hurst & Blackett.)

A Mental Struggle. By the author of "Phyllis." In 3 vols. (Ward & Downey.)

Trust Me. By Mrs. John Kent Spender. In 3 vols. (Maxwell.)

The Thin Red Line. By Arthur Griffiths. In 2 vols. (Chapman & Hall.)

Cleopatra. By Henri Gréville. (Griffith, Farran, & Co.)

Cashel Byron's Profession. By George Bernard Shaw. (Modern Press.)

The Fashion of this World. By Helen Mathers. (White.)

I AM one of those among Mrs. Oliphant's many admirers—I do not know whether we are in a majority or a minority—who enjoy her romantic fictions more than those severely realistic stories of which her latest book is a type. *A Country Gentleman and his Family* is very unromantic indeed. Never, I think, since the days of *Madonna Mary* has the author remained so persistently, through three long volumes, on the prosaic levels of life; but never has her workmanship been surer, steadier, more masterly, than in this latest novel. That there is a good compact skeleton of story goes without saying, for in the matter of construction Mrs. Oliphant is never flabby and invertebrate; but there is no plot in the ordinary sense of the word, and the book is simply a quiet family chronicle—so quiet, indeed, that the incident of the interrupted wedding would, had we not been skilfully led up to it, have seemed a discordant note. There is always incident and progress enough to keep the story moving; but the charm and value of the book lie in its character studies, which are really triumphs of creative and interpretative art. The Warrender family are representatives of conventionalism—moral, social, intellectual—yet they wear their conventionalism "with a difference"; and it is in indicating, without too coarsely accentuating, this difference that Mrs. Oliphant shows her wonderful skill. One feels at once that with Mrs. Warrender the severe proprieties of the family are an acquired, or half-acquired, taste. She inwardly rebels against them, but is such a submissive soul that she is hardly conscious of her rebellion, though we are made to feel that unquestioning submission to the respectabilities which stamp the caste of Warrender is a something to which she was not born, but into which she has been painfully educated. In Theodore Warrender the family characteristics are for a while obscured by his passion for the widowed Lady Markland; in Chatty they are fainter to begin with, and gradually die out under the influence of her love for the unfortunate young Cavendish, who seems to have made such a mess of his life; but in the elder sister Minnie they rage unchecked—if, indeed, rage be not too tempestuous a word to use in connexion with her placid, stubborn decorum. As Miss Warrender, and still more as Mrs. Eustace Thynne, this young lady is at once the most carefully painted and, in an irri-

tatingly irreproachable way, the most odious character we have met with in recent fiction. She reminds us a little of Rosamund Vinay; but she has neither Rosamund's cleverness nor her charm. She is simply a narrow, cold, conventional nature, utterly destitute of anything like intellectual or emotional flexibility, and with that conviction of personal infallibility which only such a nature can achieve. Though she is a typical figure, one doubts whether she were worth the pains expended upon her; but the painstaking has gained its end, for the portrait has the vivid incisive veracity of great imaginative work. The most winning character in the book—of whom we regret not to see more—is Lady Markland, who, carried away by the fervour of Theo's passion, makes her second matrimonial mistake; and little Geoff, too, in his heroic devotion to his mother, which gives to the picture its one touch of nobleness, is a very captivating and gracious figure. Mrs. Oliphant has written many books which are more enjoyable, because more inspiring, than *A Country Gentleman and his Family*; but she has never written any book in which the mere workmanship is more solid and satisfying.

Miss Alice O'Hanlon's first story, *The Unforeseen*, was calculated to awaken great expectations; and I hardly think that these expectations are quite fulfilled by *A Diamond in the Rough*, though the latter book is considerably above the level of the average novel. It is certain that we have here no character that appeals to the imagination so strongly as did the Canadian adventures Madame Vandeleur, who was in her way a masterpiece; but there is a good distribution of interest, and the mere story has such life and movement that, when once begun, it will not lightly be set aside. The "rough diamond" is a certain Abner Bretherton, a simple-minded and simple-hearted American farmer who, having inherited a large property in England, and become at once a wealthy man, transplants himself, for the sake of his daughter Idalia and his son Peleus, and settles down on his English estate. There is a homely dignity, an inborn gentleness of nature, in Mr. Bretherton that is irresistibly attractive; but, as he confesses with plaintive *naïveté*, he cannot acquire the manners of a complex civilisation: "I jest couldn't polish, gentlemen, no more'n the sole of an old boot." Idalia is as refined and winsome as her father is externally rugged and uncouth; and her unswerving loyalty to the old man, who is so unlike herself, suffices in itself to take our hearts captive. Peleus, or Percival, as he insists on being called, is, however, of a very different fibre. The *gaucheries* of his sire are a constant cause of irritation, which at last develops into active hate. His father is the burden round his neck, which seems to drag him down whenever he begins to climb the social ladder, and he determines to free himself from the clog. How he attempts to effect his deliverance it would not be fair to tell, for at this point the interest of the story culminates; but it may be said that in these chapters Miss O'Hanlon becomes a little melodramatic, and reminds us too strongly of Miss Braddon in her first period. This seems to me the one weak point in an otherwise admirable novel, which is throughout well

constructed and well written, which is good alike in character and incident, and which will be read with pleasure both by the critical few and the non-critical many.

The author of *Phyllis* has matured considerably, and *A Mental Struggle* is decidedly the best story she has yet produced. The title does not seem to me particularly happy, for the struggle to which it refers is not so much mental as emotional—a struggle between pride and love, in which the latter, after a conflict, which brings much gratuitous pain to all affected by it, comes off victorious. Imogen, the daughter of Sir Hugh and Lady Olivia Heriot, is a charming young lady, who vanquishes all hearts by that irresistible fascination which is, to say the least, commoner in novels than in real life. She is, however, unlike some fictitious heroines, allowed to have one weakness, and it is this weakness which brings all her troubles upon her. Her pride of birth is so intense that I can remember nothing like it except the similar emotion which burns in the breast of that functionary in "The Mikado" who fills so many high offices of state. When, therefore, she is wooed by a perfect young Bayard, who possesses every inner virtue and every external grace, but whose father has made his fortune in cotton, it is needless to say that she spurns him. The cunning reader, however, is not long in discovering that while she spurns she loves; and, possibly because her passion is too ardent to be concealed by any ordinary dissembling, she treats her lover—who, be it remarked, is also her father's guest—with a brutal insolence which, though the word is not a nice one to apply to a young lady, can only be described as caddish. She then complicates matters still further by engaging herself to a young lord who has saved Sir Hugh from bankruptcy, and whose honest, manly love is altogether hers; and only when the much-abused Felix Brown is thrown from his horse in the hunting-field, and is apparently dead or dying, does she remorsefully and passionately confess her secret. Everybody is made happy in the end except poor Lord Clanbrassil, who is treated even worse than Felix; but until we reach the final chapter we remain apprehensive of some slip between the cup and the lip. The one blot in *A Mental Struggle* is the conduct of the heroine, which is as unnatural as it is abominable, being altogether inconsistent with the refinement and good feeling with which she is credited, and which, to everyone but Felix Brown, she manifests very charmingly. The subsidiary characters are capital, and the book has grace, pathos, and humour. It is a pity that the author will not abandon the pestilent habit of writing in the present tense, but this is a form of literary wickedness which the denunciations of the whole army of reviewers seem powerless to stamp out.

Mrs. Spender provides us with that rare thing, a novelty, in the shape of a heroine who neither marries nor dies of a broken heart, but who, after being very cruelly jilted by a young man whose passion for propriety is much stronger than his instinct of loyalty, settles down to contented and useful spinsterhood. This sounds unromantic; but there is quite enough romance in *Trust Me* to satisfy

any normal taste, and plenty of interest, too, though the latter half of the story is perhaps a little deficient in incident, and the novel, like a good many other novels, would have gained in strength if it had been compressed into two volumes instead of being expanded into three. It would hardly have been possible to carry it through more than one volume had it not been for the inexplicable conduct of Ina Cellini, which is quite as unsatisfactory as the conduct of the very exclusive young lady in *A Mental Struggle*. Why novelists, especially feminine novelists, persist in making their heroines endure all kinds of misery rather than condescend to a simple explanation of circumstances which have exposed them to misapprehension is a problem which many novel-readers must have attempted to solve, but hitherto the attempt has been vain. Ina's voluntary martyrdom is so fantastic and unreal that one feels a grudge against the story which records it, though it is in many respects an exceedingly good one.

The Thin Red Line opens very much after the manner of M. Gaboriau, with a mysterious murder and the arrest and escape of the man who is suspected of the crime; but we hear no more of the affair until the concluding chapters, and the book soon turns out to be an extremely well-written military novel, dealing with the battles in the Crimea and the siege of Sebastopol. I should imagine from the vigour, vividness, and minuteness of the descriptions that Major Griffiths is utilising personal memories of the campaign, for I doubt whether a novel were ever written in which battle scenes were made so delightfully or thrillingly realisable. Even Kinglake does not enable one to see more clearly the perilous storming of the heights of the Alma, the fatal charge of the Light Cavalry at Balaclava, or the hard pounding on the field of Inkermann; and this is not faint, as it is certainly not undeserved, praise. What may be called the private part of the story is not so good: the characters are rather shadowy, and some of the incidents are very improbable; but the fighting part is simple perfect. It is pleasant to see that Major Griffiths has a good word—in fact, a great many good words—for Lord Raglan.

Henri Gréville's *Cleopatra* is a typical French novel. It is constructed with admirable art; the author is master of his conceptions, and both the general plan and the details of workmanship are the results of conscientious study; but we are struck less by these things than by the pervading Gallicism of the book. Henri Gréville's characters are certainly men and women, but they are pre-eminently French—by which I mean here Parisian—men and women; and their Frenchness, not their cosmopolitan humanity, is the notable thing about them. Cleopatra, who has married an old general for whom she has only respect and placid affection, finds a lover; and for the first time the joy of love enters her heart. So far all is commonplace enough; but where, outside of France, could we find an author who would go on to tell us that one of Cleopatra's first impulses was the longing to share this joy with her husband? Not that the feeling is utterly impossible. One sees, when the suggestion is once made,

that it might be possible; but the idea is one which, it may be safely said, would never have occurred to an English novelist, whose wont it is to traverse the beaten highways of emotion. Finally, Cleopatra does tell her husband; and, at the instigation of her lover—a moral young man, who shrinks from illicit pleasures—pleads that the general will release her by a divorce that she may be happy with his rival. Here, again, it is curious to observe that the husband accepts the situation sadly, but calmly, as the most natural thing in the world, though he is of opinion that the knot would be cut much more effectually and pleasantly by his suicide, for which accordingly he makes preparations. Being dissuaded from this rash course, he obtains the divorce; and, on the day of his late wife's marriage, sends her a handsome wedding present, which, however, she has little time to appreciate, as on the evening of that day she dies. It is all very odd; but the story is told with such imaginative sincerity that we hardly feel the oddity until we have finished reading it, and begin to think it over. Still, despite this *bizarre* quality—to a certain extent in virtue of it—*Cleopatra* is worth reading; and, it should be added, that it is as offenceless as such a story well can be.

I am not so much impressed by *Cashel Byron's Profession* as some critics seem to have been; but it would be impossible to deny its originality and cleverness. It is the story of the love of a highly cultivated young lady for a professional prize-fighter—a splendidly courageous artistic *motif*, but, perhaps, hardly courageous enough for perfect audacity of effectiveness, as *Cashel Byron* is a gentleman who has been driven into his "profession" by stress of weather, and, before his marriage, he abandons the "ring," and retires decorously into private life. But the story of the courtship is told with wonderful vigour and humour; and perhaps the reason why the book seems to me somewhat lacking in charm is the total absence, on Miss Carew's side at any rate, of anything like sentiment. She seems drawn to *Cashel* by a sort of physiological attraction; his mere physical manliness appears to fascinate her; and yet to all appearance she is never under the sway of passion, but has all her feelings well in hand. One cannot help thinking that there is a lack of perfect imaginative realisation somewhere, and yet the book is full of fine imaginative power. Humour is, however, the most distinguishing quality—a quiet, intellectual sort of humour, which is wonderfully attractive. Some of the earlier conversations between Miss Carew and *Cashel*—especially the one in which he mystifies her concerning his professorship—are simply delicious; and one does not read anything that in sheer cleverness is superior to the prize-fighter's oration on "executive power" at Mrs. Hoskyn's evening party. There can be no possible doubt that Mr. Shaw is a writer from whom something is to be expected.

Miss Helen Mathers has before now produced slovenly work, but never anything which is in this respect so utterly disgraceful as *The Fashion of this World*. Vulgar, slipshod, and formless, it is as a contribution to

literature simply beneath criticism; and even as a timekiller it is a poor—a very poor—thing. It would be a waste of space to say more.

JAMES ASHCROFT NOBLE.

RECENT THEOLOGY.

"THE PULPIT COMMENTARY." Edited by the Rev. Canon Spence and the Rev. J. S. Exell.—*Jeremiah*, Vol. II.; *Lamentations*. Exposition by the Rev. T. K. Cheyne. Homiletics by the Rev. W. A. Adeney. Homilies by various authors. (Kegan Paul, Trench & Co.) The general scope of the "Pulpit Commentary" puts it almost as far out of the range of the ACADEMY as a "complete letter-writer" would be. But into whatever strange company work of Dr. Cheyne strays, it demands and will receive respectful attention from scholars; nor will anyone who traces the silver stream of his "exposition" through the quagmire of the "homiletics" and "homilies" which surround it in this volume be able to restrain a pious hope (on the model of those of Lucretius and Tasso) that the unsuspecting clerical reader may incidentally receive a little real education as he hunts for a sermon and stumbles upon a fact. Of course this is not what he will buy the book for; but it will do him none the less good for that.

"ingannato intanto ei bene
E dall' inganno suo vita riceve."

In a word, Dr. Cheyne's introductions and commentaries are one unbroken protest against the "atomistic" treatment of the books of the Bible which is the native element of the "homilist"; and, at the same time, one continuous demonstration of the fact that power to convey a sympathetic appreciation of the real circumstances and real utterances of a true man is quite immeasurably more "edifying" than the professional knack of coaxing the maximum of "edification" out of everything, from a seething pot to a captured city. It is refreshing, too, to read the words of a scholar who never conceals his fundamental sympathy with evangelical views of religion, and who nevertheless speaks of the critical labours of "rationalistic" scholars with exhaustive knowledge and with respectful appreciation. In this matter there seems to be a pretty strong infusion of diplomacy in Dr. Cheyne's method. He feeds his clerical babes with critical milk, at the same time occasionally letting them know that there is such a thing as meat, and that it is foolish to deny the fact or to wax wrathful over it, even if they prefer the milk themselves. In dealing with the authorship of *Lamentations* Dr. Cheyne seems to have felt himself freer, and he has done a very thorough piece of work in his Introduction to these elegies. In questions of pure philology his conscience is always of the most robust and uncompromising type. Here he will allow of no manipulation or reservation. He speaks that which he does know, and he insists on his readers knowing it too. We have endeavoured to indicate the general spirit in which Dr. Cheyne has undertaken his work; of his high qualifications for carrying it out it is needless to say anything. Accurate scholarship, access to the latest (and even to unpublished) sources of information on Assyriology, fine literary tact and historic sense, catholicity which is as ready for an illustration from Swinburne as from Dante or Newman, and profound sympathy with the fundamental conceptions and convictions of Christianity, combine to make the commentary so good that the reader must wish that it had been written under circumstances which would have justified and demanded something still better.

Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi. Von Dr. Emil Schürer. Zweite

neubearbeitete Auflage des "Lehrbuchs der neutestamentlichen Zeitgeschichte." Zweiter Theil. "Die inneren Zustände Palästina's und des Jüdischen Volkes im Zeitalter Jesu Christi." (Williams & Norgate.)—*A History of the Jewish People in the time of Jesus Christ.* By Emil Schürer. Second Division. Translated by Sophia Taylor and Rev. Peter Christie. Vols. I. and II. (Edinburgh: T. & T. Clark.) The new title under which Dr. Schürer's *Lehrbuch der neutestamentlichen Zeitgeschichte* appears in this greatly enlarged edition has been chosen, he tells us, as describing more correctly the actual contents of the book, which do not include the heathen world. Nevertheless, it is not exactly a history of the Jewish people that is given us in this second part, owing to special circumstances published first, so much as a description of their political, social, and geographical circumstances, and of their laws, religion, and literature. Though much has been done lately to throw light on these subjects, it cannot be said that Dr. Schürer's work, which has a distinctive merit of its own, is by any means superfluous. The writer, while making use of previous labourers in the same field, exercises everywhere a thoroughly independent judgment, and has certainly succeeded in bringing together in this volume a vast amount of information which he has arranged in the most lucid order, which he substantiates with ample references, and which he conveys in a style exceedingly simple and clear. Perhaps the most original section is that entitled "Judaism in the Dispersion," in which the relations of the heathen to the Jews, and their sentiments of mixed dislike and respect, are admirably discussed. The author here takes occasion to correct a mistake which has hitherto been common with Christian scholars, of identifying the *εὐσεβες Ἰουδαῖοι* with the "proselytes of the gate"; whereas the distinction between two classes of proselytes belongs to the Rabbinical writers of the middle ages, and is quite unknown to the Mishna. Dr. Schürer, it may be remarked, accepts Wellhausen's theory of the rise of the Torah; and in his dealing with the books of the Old Testament, as well as, indeed, throughout the work, he is guided by the soundest principles of historical criticism. It is to the credit of the Messrs. Clark that they have added a work of such advanced scholarship to their "Foreign Theological Library." The translation, of which two volumes, covering about two-thirds of the original, have reached us, is, on the whole, excellently done; but, indeed, Prof. Schürer's style is so clear as to leave no excuse for blundering. Nevertheless, we have noticed a few slips. On page 10, for example, of Vol. I., the sentence, "It was read aloud in the synagogues of Palestine both before and after the Holy Scriptures," has the unfortunate property of making nonsense; and we need hardly say that, according to the original, it was the Scriptures that were read aloud in Hebrew. Again, on page 180, we read of "the constitution established by Tiberias," where Tiberias is not a mistake in the print for Tiberius, but neither, of course, does Dr. Schürer turn the town into a person. But if there are no worse blunders than these, and we believe there are not, nothing more need be said. As regards the numerous references, citations, &c., the book is printed with praiseworthy accuracy.

Bible Readings. Selected by Rev. J. A. Cross. (Macmillan.) This volume consists of selections from the Pentateuch and the Book of Joshua, with appropriate headings, but without any sort of note or comment. The selections are mainly historical and very well chosen, so that, as a reading-book of Old Testament history, they should be found useful. But Mr. Cross has a second object in publishing his book. He holds that "the compilation of

the historical books of the Old Testament from previously existing compositions must now be accepted as one of the proved results of Biblical criticism"; and he seems to think that by arranging the two accounts of the creation under the headings of "The Making of the World" and "The Garden of Eden," "ill-advised attempts at harmonising them" will be discouraged. We sympathise with Mr. Cross. He feels, as Arnold felt, that "what Wolff and Niebuhr have done for Rome seems sadly wanted for Judaea"; but he will have to use more vigorous measures than arranging the Old Testament in sections to bring this about.

Short Studies in the Church Catechism. By Edmund J. Gregory. (Rivingtons.) These studies consist of fifty-one condensed lessons, to which are added fifty-one "scholars' leaflets," containing questions on the lessons and passages to be learnt by heart. The leaflets are to be given out to the class at the end of each lesson for use next time. Mr. Gregory claims no originality for his book, but of his careful diligence there can be no doubt. The pity is that such handbooks, which are multiplied exceedingly nowadays, not only prevent originality, but even encourage laziness among those who use them. A teacher who realises that the modern cram-book is the exact opposite of the parable as a means of instruction may, perhaps, be safely allowed to use the cram-book. And why should Mr. Gregory refuse to be original? In the seventh lesson on the first article of the Creed, God is defined as "Spirit absolutely free from all limitations of space and time," "who is everywhere," "who is eternal, immortal, invisible, the only wise, and unchangeable." This is, of course, the usual definition in religious manuals, and Mr. Gregory's manual is an excellent one of its kind; but in this case, at least, it does not make dry bones live. He gives a definition which appeals only to a mathematician, and quite ignores the Old Testament revelation of God as Righteousness, with its New Testament expansion, that God is Love. It is difficult, perhaps, to express the latter facts in classified propositions, but they can be understood by children, and will influence conduct.

The Religion of the Future. By Edward Von Hartmann. Translated from the German, with the author's permission, by Ernest Dare. (W. Stewart & Co.) This is a translation of a book published more than ten years ago, in which the author, recognising the necessity of a "new concrete form of religion," unless "the whole of modern civilisation is to become the prey of Ultramontanism," endeavours to indicate the bases of such a religion. But, before attempting this task of construction, seven chapters are occupied in showing the foolishness of those who would make the religion of the future a development of Christianity. Two points are insisted on by Von Hartmann—the first is that there was no originality in Christ's teaching which would entitle Him to influence modern thought; the second, that the Liberal Protestant is essentially irreligious. As to the first point, it is surprising to find Von Hartmann, after asserting that Jesus was no more original than Hillel or any other rabbi, and that it was to St. John and St. Paul that Christianity owed its success, going on to say that "we can acknowledge His influence as a man upon men"; for, if we accept Von Hartmann's account of Christ's teaching, His influence becomes entirely inexplicable. As to the second point, it is "the good humour, and placid, easy-going temper of a Protestant pastor," which Von Hartmann finds so irreligious. "Where the pessimistic view of life is absent, there religion cannot grow spontaneously, if at all." But Von Hartmann

gives no proof that this placidity has any necessary connexion with Liberal Protestantism, and till he does so his argument is unconvincing. The two constructive chapters can be summarised in the author's own words, which also illustrate the faults of style which "daring Germany" is too apt to fall into:

"Without eudaemonological pessimism must evolutionistic optimism necessarily lead to irreligious secularism; without evolutionistic optimism must eudaemonological pessimism become an indolent despondency, or degenerate into religious asceticism."

We do not see why the Liberal Protestant should not sign to this, when he succeeds in understanding it; but he will demur to the characterisation of the belief in immortality as "a low and pernicious belief," and insist that what is offered to the "religious sentiment" in its stead—"the profound emotion and the high satisfaction of feeling itself eternally one with its God, without the possibility of separation"—is either immortality in a mist of words or foolish mockery signifying nothing.

The Acts of the Apostles. By T. E. Page. (Macmillan.) This handy and compact little volume gives us the Greek text of the Acts as revised by Drs. Westcott and Hort, with explanatory notes by Mr. Page. It is "intended chiefly for use in schools," and fulfils its object admirably. Mr. Page's Preface is so sensible that we almost regret his decision against an "Introduction"; but anyone who reads the clear, curt notes carefully will be able to compile an "Introduction" for himself. Of course, each reader will find certain notes which he would have modified or added to, but he will find none which are superfluous. The usual mass of "doctrinal discussions and moral reflections" being left out, room is left for such philological and historical information as is needed for the comprehension of the text; and the arrangement of this is so scholarly, that the unscholarly student will insensibly learn much from its mere form.

Genesis. With Commentary by the Very Rev. R. Payne Smith. (Cassell.) This is a volume of the "Commentary for Schools" edited by the Bishop of Gloucester and Bristol. It contains Dean Plumptre's able "General Introduction to the Old Testament," and Dean Payne Smith's "Introduction to the Pentateuch," and is published in an admirably neat and convenient form.

Nature, Man, and God. By the Rev. John M. Wilson. (Sonnenschein.) This work is explained to be "a contribution to the Scientific Teaching of To-day"; but this is Mr. Wilson's irony. His volume consists of six chapters, of which the fifth may be said to be scientific, being on the antiquity of man; the others are popular philosophic sermons, unless chapter three is to be regarded as scientific for trying to prove "the stupendous fact that the world was made out of nothing," and that the denial of special creations is "astounding." Mr. Wilson is fond of words like "stupendous" and "astounding," and his style is consequently very tiresome. The chapter on the antiquity of man is worse than unscientific—it is grossly uncourteous towards men from whose patience and fairness theologians have much to learn. After arguing that if there were a pair of human beings in existence 12,000 years before Adam there would be an inconceivable number of billions in existence now, he concludes, "A theory which brings out results like these, and offers no better proof of them than a dishful of cave-scrappings, is a more ineffable joke by far than was ever attempted by a histrionic clown." Why "histrionic"? We fear this brick is a fair sample of the house. Is it unnecessary to add that the author is not the head master of Clifton College?

On Faith and the Creed, by Charles A. Heurtley (Parker), is a translation of the treatises contained in a compilation by the same editor, entitled *De Fide et Symbolo*, which set out the dogmatic teaching of the Christian Church in the fourth and fifth centuries. The documents comprised in it are St. Augustine on Faith and the Creed and Sermon to Catechumens; St. Cyril of Jerusalem on the Creed, being the fourth of his Catechetical Lectures; Rufinus's Commentary on the Apostles' Creed; St. Cyril of Alexandria, Second and Third Epistles to Nestorius, and Epistle to John of Antioch; the Tome of St. Leo; the Definition of Faith issued by the Council of Chalcedon; Fortunatus's Exposition of the Athanasian Creed; short biographical notices of the cited authors, and an index. Altogether, a useful and scholarly little volume.

Vincentius Lirinensis For the Antiquity and Universality of the Catholic Faith (Parker), is practically a reprint of the Latin and English texts published at Oxford in 1841; and a reference to that former edition informs us that the English was not then first issued, but is a revision of a translation published in 1651, of which there is a copy in the Bodleian. The present issue, which appears without any editor's name, has been slightly revised, and the edition is a convenient one of an important treatise.

The Official Year-Book of the Church of England, 1886. (S. P. C. K.) This bulky volume (now in its fourth year) gives a full and clear account of the work of the Church of England in all its departments. The Preface notices the value of such a record at the present time when disestablishment and disendowment are under discussion; and it will be found essential by everyone, whether friend or foe, who wishes to know accurately what the Church of England is doing.

We have also received: *The Social Results of Early Christianity*, by C. Schmidt, translated by Mrs. Thorpe (Isbister); *Pastoral Theology of the New Testament*, by the late J. T. Beck, translated from the German by Rev. James A. McClymont and Rev. Thomas Nicol (Edinburgh: T. & T. Clark); *The Church of the Apostles: an Historical Inquiry*, by J. M. Capes (Kegan Paul, Trench, & Co.), &c.

NOTES AND NEWS.

WE are glad to hear that the little book on *Milton and Vondel*, published recently by the Rev. George Edmundson, is only a prelude to a comprehensive work which will for the first time give to English readers an account of Vondel and his Dutch contemporaries. Its character may be judged from the title that he proposes to give to it when finished: *Vondel and his Times*; a Biographical, Critical, and Historical Account of the Prince of Dutch Poets, the Golden Age of Dutch Literature, and the Heroic Era of Dutch Greatness.

THE Society for Promoting Christian Knowledge has made arrangements for a series of Penny Stories by well-known writers, with a view to meet the demand for cheap and interesting literature. Each volume will consist of about thirty-two pages, double columns, demy octavo. The series will begin on May 1 with a story entitled *Three Times Tried*, by Mr. B. L. Farjeon. Mrs. Riddell, the author of *Mehalah*, the author of *Pericles Brum*, Mr. W. Bosant, &c., will be among future contributors to the series.

UNDER the title of *India Revisited*, Messrs. Trübner & Co. will shortly publish—with additions descriptive and poetical—the letters which Mr. Edwin Arnold contributed to the

Daily Telegraph during his recent journey in India and Ceylon. The work will be embellished with thirty-two illustrations from photographs selected by the author.

MESSRS. CASSELL & COMPANY will publish next month the first part of a new serial work, entitled *The Life and Times of Queen Victoria*, which will embrace a full and popular account of the chief events of Her Majesty's life, and will be illustrated with several hundred engravings. With Part I. will be issued a large engraving of the picture by Mr. Gourlay Steell, entitled "A Cottage Bedside at Osborne."

THE first eight volumes of the new edition of Hunter's *Imperial Gazetteer of India* will be ready for delivery in a few days. The work is expected to consist of fourteen volumes in all, instead of twelve, as originally estimated.

THE Cambridge University Press will publish immediately the two lectures upon "The Teaching of the Twelve Apostles, with Illustrations from the Talmud," which were delivered at the Royal Institution last year by the Rev. Dr. C. Taylor, master of St. John's College.

MR. ARTHUR SYMONS is writing an *Introduction to Robert Browning's Works* for Messrs. Cassell & Co. It will probably be finished by June.

MESSRS. GEORGE BELL & SONS have arranged with the author for the publication of an English translation of *Die Familie Buchholz*, by Dr. Julius Stinde, which is having such a success in Berlin. A French translation has already been published by Messrs. Hachette.

THE *Romance of Mathematics* is the title of a little volume to be issued in a few days by Mr. Eliot Stock. It purports to be founded upon papers and a diary found in the desk of a late professor at Giron. The learned writer, after illustrating various social problems by mathematical science, surrenders at last her academic position for a more domestic one.

A ONE-VOLUME edition of Miss Mathilde Blind's *Tarantella* will be published by Mr. T. Fisher Unwin immediately after Easter.

MESSRS. W. H. ALLEN & Co. will publish in a few days a popular account of Muhammad and the religion he founded, by Mr. A. N. Wollaston, C.I.E.

AN edition of Heine's *Harzreise*, with introduction and notes by Dr. C. A. Buchheim, will be published at Easter by the Clarendon Press.

MR. QUARITCH proposes to issue by subscription, in his series of facsimile reprints, the text of a vellum MS. of the sixteenth century, which has never before been printed, entitled "A Perfecte Booke for keepinge of Sparhawkes or Goshawkes." It will be edited, with introduction and glossary, and facsimile frontispiece, by Mr. J. E. Harting. The edition is limited to one hundred copies.

THE Society for Promoting Christian Knowledge will publish within a few days the following works: *Man and His Handiwork*, by the Rev. J. G. Wood; *Our Island Continent*, a Naturalist's Holiday in Australia, by Prof. J. E. Taylor; *The Pilgrim at Home*, by E. Walford; *The Ethics of Aristotle*, by the Rev. J. Gregory Smith; and *A Charge Fulfilled*, by Mrs. Molesworth.

MESSRS. FREDERICK WARNE & Co. announce two new novels in their "London Library": *Beaton's Bargain*, by Mrs. Alexander; and *John Bodewin's Testimony*, a tale of Western Mining Life, by Mary Hallock Foote, author of "The Led Horse Claim."

MR. WILLIAM PICKERING, the editor of the *Newcastle Courant*, is re-writing the story of the Irish Rebellion of 1798 from the old files of that newspaper.

MESSRS. BEMROSE & SONS have in the press a pamphlet on Mr. Gladstone's Irish Bill, entitled *Are the Loyal to be abandoned and the Disloyal to be set over them? an Appeal to Liberals and Nonconformists*, by the Rev. W. Arthur.

THE Royal Historical Society have resolved to celebrate, in the course of the present season, the 800th anniversary of the completion of the great survey of England contained in Domesday Book, and they have sent out an invitation to most of our learned societies, archaeological and architectural, to join them. In all probability a committee will be appointed to arrange the details of the celebration, which will include a series of original papers on subjects connected with Domesday. Communications on this subject may be addressed to the hon. secretary, Mr. P. E. Dove, 23 Old Buildings, Lincoln's-inn.

THE master of Shelley's College at Oxford, University, has been kind enough to interest himself in getting for the Shelley Society the Oxford copy of *The Necessity of Atheism*, to be reprinted in facsimile, and presented to the society by Mr. Thomas J. Wise. This copy belongs to Mr. John Rose, of the firm of Slatter & Rose, at Oxford, who originally printed the tract for Shelley; and Mr. Rose has courteously lent his rare original to the society. It will be set at once, and issued to members early in June. The society has already had to reprint its facsimile of *Adonais*, the first edition having run out; and it is now reproducing *Alastor*, as all Mr. Dobell's presentation copies, besides those which he had in stock, are exhausted.

MR. A. H. BULLEN has given leave to the New Shakspeare Society to reprint his text of Massinger and Fletcher's play, "Sir John van Olden Barnevelt," and has undertaken to revise it and his introduction for the society.

M. EDOUARD DRUMONT, editor of the *Monde*, has written a work upon the Jews in France, which will be published immediately in two volumes. The first volume gives a history from the earliest times; the second is devoted to an examination of the present position.

AT the last meeting of the Bern Historische Gesellschaft Dr. Blösch communicated a number of excerpts relating to the city which he had collected from documents preserved in the archives of Cologne. The patron-saint of Bern is St. Vincent, to whom the so-called cathedral is dedicated. In 1468, the "Lords of Bern" learned that the head of St. Vincent was to be found among the countless relics in which "Holy Cöln" was then so rich. By a pious bribery, very common in the middle ages, the head of the saint was obtained from the chapel where it rested in the great Rhineland cathedral, and was brought to Bern and placed with a splendid public function in the new minster. The archbishop and common council of Cologne, as soon as they became aware of the theft, wrote letter after letter to the "Lords of Bern," and even to the Swiss Confederation—"The Lords of the great League in the Upper Empire"—entreating and demanding the return of the relic. The Swiss, however, stuck to their prize; and Bälín, whom they had employed to manage the "translation," was made a Landvogt in acknowledgment of his services. At a later date the patriotic relic-stealer was employed to obtain for the new minster at Bern some bones of St. Lawrence from Lyons. These were also "translated" to the minster with processions and public festivities. The sceptical common council of the French city, however, showed less vexation at their loss than the devout Germans had done. They sent word that they could gladly spare the bones, as they had discovered that they were not genuine.

THE FORTHCOMING MAGAZINES.

A SPECIAL "Cardinal Manning number" of *Merry England* will be issued in May. It will consist of an account of "The Event of Passion Sunday, 1851"—his Eminence's reception into the Roman Church; "The Letters of Thirty-five Years," and "The Landmarks of a Lifetime." Accompanying the text will be portraits of the cardinal when he was six years old, when he was Archdeacon of Chichester, and as he is now, "At Home," "In the Pulpit," and "At the Royal Commission"; also a facsimile letter.

THE May number of *Macmillan's Magazine* will contain the first instalment of a new novel by Mr. Thomas Hardy, entitled "The Woodlanders," which deals with his familiar Dorsetshire; and also papers by Mr. Walter Pater, on "Sir Thomas Browne"; and by Mr. William Archer, on "Criticism as an Inductive Science," suggested by Mr. R. G. Moulton's recent book on Shakspeare.

THE *Expositor* for May will contain a reply to the criticisms of Prof. Socin on the work of the Palestine Exploration Fund, by Capt. C. R. Conder.

A SERIES of historical studies upon "The Templars," by Mr. J. A. Froude, will be begun in the June number of *Good Words*.

THE May number of *St. Nicholas* will open with an article by Miss Rose G. Kingsley, entitled, "When Shakspeare was a Boy," describing the scenes through which the young Shakspeare wandered, and the experiences which probably befell him as a lad. Several drawings by Mr. Alfred Parsons will accompany the text.

MR. R. D. BLACKMORE will contribute to the May number of Mr. Heath's pictorial review, *Illustrations*, a poetical composition extending to nearly 200 lines, entitled "The Great Storm."

IN the May number of the *Scottish Church* Mrs. Oliphant will conclude her "Story of a Young Life." The other serial, "Romance of a Sermon," will also be finished. Among the miscellaneous papers will be "Winter in the Highlands," by "Nether Lochaber"; and "Scottish Literature under the Jameses," by Prof. Lawrie of Edinburgh.

AMERICAN JOTTINGS.

MR. HOWELLS has undertaken to write the volume on *Longfellow* for the "American Men of Letters" series.

PROF. J. K. HOSMER, who is engaged upon a life of "Young Sir Harry Vane," will visit England this summer in order to examine original materials.

MR. H. C. BUNNER, editor of *Puck* and author of *Airs from Arcady*, has written a novel which will be published immediately under the title of *The End of the Story*.

MR. WHITTIER's new volume is to be called *St. Gregory's Guest, and other Poems*.

MR. HENRY GEORGE has written a new book, called *Protection or Free Trade*. He will be his own publisher.

A NEW YORK publisher announces a volume on *Thackeray as an Artist*, by Mr. James Schöenberg. It will contain facsimiles of seven coloured drawings by Thackeray, with four sets of humorous verses, all of which are said to have never been published before.

MR. ANDREW LANG's *Books and Bookmen*, consisting of a number of scattered papers together with several new ones, has just been published in America as the first volume of a series to be called "Books for the Bibliophile,"

The next volume will be *Ballads of Books*, edited by Mr. Brander Matthews, and will contain unpublished poems by Mr. Locker, Austin Dobson, A. Lang, W. H. Pollock, and others. Other volumes are promised by Mr. Dobson, Laurence Hutton, and De Vinne.

THE second and concluding volume of Gen. Grant's *Memoirs* is announced for publication in the first week of May.

THE American publisher of Grant's *Memoirs* is nominally Mr. Charles Webster. But it appears that behind Mr. Webster is an uncle, who is none other than Mr. Clemens, otherwise Mark Twain. The firm announces that they have concluded arrangements to publish next year, in Europe as well as in America, the *Autobiography of Pope Leo XIII.*

A NEW Browning Society, formed last January in Providence, Rhode Island, has just joined the parent society in London, to "have the benefit of its publications."

MR. W. J. ROLFE writes to the *Boston Literary World* of March 20 that the alleged autograph of Shakspeare, pasted in a copy of the second folio in the possession of Mr. C. F. Gunther, of Chicago, is manifestly nothing else than a facsimile of the third signature on Shakspeare's will.

MR. BENJAMIN, of New York, has sent us a catalogue of autograph letters, &c., most of which come from the collection of Mr. James R. Osgood, the publisher. Here is the original MS. of Emerson's *Representative Men*, carefully saved by the printer, and containing many interesting corrections and erasures; the original MS. of Holmes's *Autocrat and Professor*; the original MS. of Hawthorne's "A London Suburb," published in *Our Old Home*; the original MS. of Bret Harte's *Two Men of Sandy Bar*; a large number of De Quincey's corrected proof sheets and letters addressed to his publishers, the Hogges; what claims to be the holograph original of Keats's sonnet "To Mrs. Reynolds's Cat," inaccurately described as "unpublished," and a letter of Keats to the same Miss Reynolds; a long letter written by Goldsmith, when a student at Edinburgh, to his uncle, the Rev. Thomas Contarine, which is probably the gem of the collection; a series of letters addressed to Bishop Percy; some letters from Emerson to Carlyle, of whose history no satisfactory account can be given; and a letter of Carlyle himself, whom the catalogue describes as "famous dyspeptic."

ORIGINAL VERSE.

ROSSETTI'S GRAVE.

In a small flowerful churchyard by the sea,
He sleeps, the sweet earth o'er those weary eyes
That shall awaken in Love's Paradise,
Made one with Him thro' all eternity!
Daisies and grass, and loveliest memory,
Winds that are fain of cloud-wrought symphonies,
Solemn sea-music for his lullabies,
Prayer and heart-worship, all fair things hath he!

Oh pardon, if I too, at his dear feet
Lay my small flower of praise, that love him so—
Our dear dead master! But a pilgrim I,
Who kneeling at his grave grow strong thereby,
To tread that thorn-strewn road all souls must know

Ere they attain Love's heaven cool and sweet.
EVELYN PYNE.

EPIGRAMS FROM GRILLPARZER.

I.

An artist who possesses thorough education
A happy man we call;
But, if he'd bring to life a genuine world-creation,
He must forget it all!

II.

You, my friends, of the German land,
All things most thoroughly understand;
You pierce through truth, both far and wide,
And come right out on the other side!

III.—FOR CRITICS.

You lay out your garden in beds with joy,
Use spade and axe freely all weeds to destroy,
And don't seem to feel any measure of gall
If no flowers grow in it after all.

IV.

Education equalises,
Talent sunders and surprises.
It is a marked excess of weight
And calls for either love or hate.

V.

All things their life-condition seek,
Else art true art can never be.
If music ever learnt to speak,
It would be middling poetry.

ARCHER GURNEY.

OBITUARY.

BY the death of Sir Thomas Baker, the public libraries of Manchester lose an energetic chairman, who had devoted much time and labour to their expansion. Sir Thomas, who was born at Birmingham on May 16, 1810, was educated at Manchester New College, York, with the intention of entering the Unitarian ministry. After a short trial as a minister, however, he commenced the study of the law, and, having been admitted a solicitor, settled in Manchester, where he spent the last fifty years of his life. He took an active part in municipal work, entering the City Council in 1860; and in 1865 he was elected chairman of the Free Libraries Committee—a post which he held till his death. It is largely owing to him that the libraries are so efficient at the present time; and during his chairmanship many improvements were made—among which we may name the employment of young women in the libraries, the provision of reading rooms for boys, and the opening of the libraries on Sunday afternoons, all of which reforms had his entire approval. On September 15, 1881, he, when mayor, entertained Mr. W. Harrison Ainsworth at a public banquet. Alderman Baker was knighted in 1883. He was the author of *Memorials of Chetham's Tenement at Crumpsall, 1864*; of a memoir of his brother, Dr. Charles Baker; and of the *Memorials of a Dissenting Chapel*, which was reviewed in the ACADEMY a few months ago. He also contributed two papers to the Manchester meeting of the Library Association. Sir Thomas Baker died at his residence, Skerton House, Old Trafford, on April 17.

WE have also to record the death of Mr. Sampson Low, the founder of the well-known publishing firm in Fleet-street. All those who have to do with modern literature owe him a debt of gratitude for the foundation of the fortnightly *Publishers' Circular*, out of which has grown the annual *English Catalogue*, which was, we believe, for many years compiled by Mr. Low's own hand. He died on April 19, at the great age of 89 years.

MAGAZINES AND REVIEWS.

IN the current number of *Mind*, Mr. J. Dewey follows up his article on "The Psychological Standpoint" by a study of "Psychology as Philosophic Method." The writer adopts the Hegelian, or quasi-Hegelian, position that self-consciousness is the universe realised in an individual, and proceeds to lay it down as the province of psychology to give a scientific account of this realisation. As such, of course, psychology can easily make out its claim to be the method of philosophy, or rather the very same

thing as philosophy. It may, however, be pretty confidently asserted that the time has gone by to propose such a definition of psychology as that here laid down. If the recent developments of the science have effected anything, it is the clearer separation between the study of the phenomena of the mental life as it unfolds itself in the individual and the determination of the implications respecting real existence, both spiritual and material, which these phenomena are seen to disclose. Psychology, as scientific men now understand it, is not, as the writer urges, an analysis of "experience," for experience clearly implies the logical co-ordination of ideas and beliefs into a system of objective knowledge. Prof. Lloyd Morgan puts forth the ingenious but rather paradoxical contention that in studying animal intelligence we ought to draw no conclusions respecting the mental states of animals save so far as it may be necessary in the scientific study of their habits and activities. No doubt the essayist puts his finger on the weak place in much that passes for scientific explanation of animal ways; but he surely goes to the other extreme in trying to exclude all definite interpretation of their actions by help of our own experiences and feelings. In an article on "Conceivability and the Infinite" Prof. Fullerton seeks to demonstrate that the idea of infinity is a positive idea having a real qualitative content, viz., continued progression or "unlimited possibility of quantity"; and he connects the mental process by which the idea is reached with the more general operation of abstraction. The last article of the number is a characteristic examination by Prof. Sidgwick of the nature and claims of the Historical Method. By this expression in its most general signification is meant the attempt to understand what exists by tracing its historical antecedents. The writer tests the availability of the method in all departments of knowledge, beginning with the abstract laws of mathematics and physics, and leading up through the region of life and mind to the practical territory of ethics and politics. Prof. Sidgwick is happy in illustrating how the historical study of beliefs generates scepticism; but he seems to go too far when he says that this effect is not logically justifiable. Surely what the evolutionary study of ethical and religious beliefs teaches us is that they had a relative validity in so far as they answered to certain temporary conditions, intellectual, social, political, &c. And this discovery must have as its direct logical result to make us hold contemporary beliefs rather as useful and appropriate than as logically warranted. Under the head of "Research" Mr. J. M. Cattell gives some interesting results of investigations of his own, carried out partly in America and partly in the psychological laboratory of the University of Leipzig, into the time taken up by cerebral operations.

THE second quarterly number of the *Annales* of the Ecole Libre des Sciences Politiques (Paris: Alcan) opens with an article by M. Boutmy, the director of the Ecole, upon "Local Government and State Control in England." It also contains a letter upon "Allotments and Small Holdings," by Mr. Austen Chamberlain, who is described as a pupil of the Ecole.

ANIMAL-NAMES OF THE REVISED VERSION OF THE BIBLE.

THOSE who have paid much attention to ancient natural history, especially to that definite portion of it which relates to the identification of the species denoted by the various names, know full well that the task is beset with much difficulty, that the subject requires a good deal of diligent research, and that the net result of their labours is often small and disappointing.

With regard to Biblical questions, the difficulty of identification arises from the very meagre account of the objects signified—some names occurring but once without any clue—from the absence of an equivalent Semitic word, or, when existing, from the uncertainty which attaches to the derivation of the supposed root, from the doubt whether that Semitic equivalent denotes the same thing as the Hebrew name, and from the uncertainty of the bearing of the etymological meaning on some character of the animal or plant intended. One may often exhaust the resources of philology and conjecture, and in the end arrive at no satisfactory conclusion. On the other hand, much satisfactory work has been done; certain hitherto doubtful identifications of natural objects have been rendered quite clear and positive. The great pioneers in this branch of Biblical learning were Samuel Bochart, born 1599, and Olaus Celsius, born 1670, the erudite authors of the *Hierozoicon* and *Hierobotanicon* respectively. When we think of the comparative absence of material available for the true interpretation of Bible animal and plant-names by the translators of 1611, we cannot but accord to them very great praise for the way in which, for the most part, they executed a decidedly difficult task. The revisers of 1885 have had the advantage of considerable stores of fresh knowledge in the department of Biblical natural history, contributed from time to time by commentators and travellers. Clearly it was essential to know whether a certain animal, for instance, is either now to be found in Palestine and the adjacent countries, or whether there is reason to assume its probable former existence there. Some very learned writers, from a total want of recognition of such a thing as the geographical distribution of animals, have occasionally committed some rather startling zoological errors, and have, for instance, placed the Arctic Narwhal in the Mediterranean sea, and imagined parrots as native birds on the branches of the trees in Palestine. The almost complete ignorance with which the natural history of Palestine was shrouded in the time of Linnaeus has been to a very great extent dissipated. We can no longer say, with the great Swedish naturalist, that we are less acquainted with the natural history of Palestine than with that of the remotest parts of India. Preeminent among modern travellers will occur to every reader the name of Canon Tristram, the well-known ornithologist, who has visited Palestine for the purpose of elucidating its natural history on four separate occasions. His most recent work, the *Fauna and Flora of Palestine* (London, 1884), is admirable, a credit to his own name as a naturalist, as well as to the committee of the Palestine Exploration Fund, by whom this portion of the survey of Western Palestine has been published.

With the aids now available for correct renderings of Bible animal and plant names, the revisers of 1885 ought to have produced better results than were possible for the translators of 1611. This they have done. The result as a whole evinces great care, diligence, and judicious discrimination. If identification still remains doubtful, it is because, in such cases, modern researches have failed to throw light. There are, however, exceptions to every rule; and here and there, I think, the revisers have not been quite successful. In the course of these remarks I will mention a few instances. The "unicorn" of the Authorised Version has of course properly disappeared from the text of the Revised Version, and "wild ox" stands in its place; but there appears in the margin (Numb. xxiii. 22) the alternative rendering of "ox-antelope" as the explanation of the Hebrew *re'em*. I had thought that this claimant to represent the fierce animal of the Book of

Job and the Bible generally had at last been slain, never to rise again. I have myself, on various occasions since 1860, pierced it through with many arrows; but the ox-antelope still survives! The identification of the Hebrew *re'em* with the wild ox (*Bos primigenius*) is one of the most certain of all Bible animal names. It rests on philological evidence, for the Assyrian *rimu* clearly denotes this same wild bovine; on pictorial evidence, for the Assyrian monuments depict it admirably; on palaeontological evidence, for the bone breccia of the Lebanon have revealed the teeth of this once common wild ox of Palestine and the adjacent countries; on historical evidence as a definite inhabitant of Palestine, for a hunting record of Tiglath-Pileser I. informs us that this monarch slew some of these wild *rimu* "in the country of the Hittites and at the foot of Lebanon," the exact spot where its teeth have been discovered; on ideographic evidence, for the Aecadian character is a pictorial or hieroglyphic figure of an ox's head, while all the references in the Bible are exactly suited to this large and fierce wild ox. The claim of the "ox-antelope," which I suppose is intended for the *Antelope leucoryx* (Pall.), rests solely on the philological evidence of the Arabic *rim*, a quiet, inoffensive creature; and commentators have at last, with one consent, recognised the *Bos primigenius* to be the *re'em* of the Hebrew Scriptures. It is a pity, therefore, that the marginal rendering of the Revised Version occurs at all; it ought to be erased.

"In cases of doubt," the revisers say, "the alternative rendering has been given in the margin"; but in this case there is not a shadow of doubt. "The white doe of Goliath" (Arab. Lex.), if not in colour so pure and in character so saintly as Wordsworth's "White Doe of Rylstone," has no better claim than it to represent the indomitable *re'em* of the Hebrew Bible. A servile adherence—I use the term simply in its etymological meaning—to the renderings of the Authorised Version may be seen occasionally in the treatment of certain names by the revisers. The Hebrew word *tsiphoni* (צִפְוֹנִי) or *tsepha* (צִפְּיָה) occurs five times in the Bible as the name of some kind of serpent. In the Authorised Version we have that ugly word "cockatrice" three times in the text and "adder" in the margin (Isa. xi. 8; xiv. 29; lix. 5); in Jer. viii. 17, "cockatrice" appears in the text with no marginal reading; in Prov. xxiii. 32, the Authorised Version has "adder" in the text and "cockatrice" in the margin. The revisers in all cases but one (Jer. l.c.) follow the exact path of the Authorised Version, substituting the word "basilisk" for "cockatrice" in the text with "adder" in the margin; but, because the Authorised Version has "adder" in the text and "cockatrice" in the margin of Prov. l.c., the Revised Version, true to its servility, has "adder" in the text and "basilisk" in the margin. In the margin of Jer. l.c., "adder" is given as the alternative of "basilisk" by the revisers, whereas the Authorised Version has no marginal reading. Why was not the Hebrew word uniformly rendered "adder" in the text? then there would have been no need of any marginal alternative. The basilisk, excluding the modern technical name of a genus of South American lizards, is as fabulous a creature as the cockatrice; in fact, it is really only another name for the same beast. If the Revised Version has gained something in euphony, it has unhappily preserved the mythical idea involved in the name of basilisk. Perhaps the translators of the Authorised Version did not intend the fabulous mongrel, half bird, half serpent; but it is curious to note that even Sir Thomas Browne did not altogether disbelieve the popular myth of the "death-darting eye" of the basilisk, for he says "there is no high improbability in the

relation" (*Works*, i. p. 254, ed. Bohn). I do not think that in this instance there was any occasion to resuscitate the ashes of the mediæval monster involved in the corrupt word "cockatrice," or implied in that of "basilisk." This fabulous creature has long ago, like the phoenix, been consigned to the "kitchen-middens" of zoological folklore. Still, where the Biblical records contain in themselves evident or probable allusions to ideas more or less mythical, as, perhaps, in the case of the *alukah*, satyrs, and possibly the *pæonix* (Authorised Version "sand") of Job xxix. 18, it is right that a marginal notice should apprise us of the fact; and this, in two of the above cases, the revisers have properly done. I do not think, however, that we should rely very much on Hebrew tradition. Canon Cook's remark "that very strong grounds should be produced before we admit the recognition of a fabulous, though beautiful and significant, legend" (*Job*, l.c. *Speaker's Commentary*) is most just. The authority of Aquila and the Vulgate, in their interpretation of the Hebrew word *tsiphoni*, perhaps influenced the revisers—as it did Bochart in his conclusions—in their retaining "basilisk" in the text of the various passages. The story of the basilisk killing with its breath appears to be, like many other stories, of Egyptian origin; certainly it appears in Horapollo (i. 1; ii. 61), where it is said of the Egyptian *arâ* (uraeus), "which in the Greek language signifies basilisk." This, therefore, is the cobra snake. The Greeks added to the wonderful powers of the basilisk; and Pliny, among the Latins, has of course not forgotten to speak of them, while mediæval fashion has made further augmentations. But I maintain that the simple Biblical notices of the *tsiphoni* warrant no certain mythical element, and that some extremely venomous snake—i.e., the cobra, is meant. For this the word "adder" is a very good popular name, and "well understood of the people." This cannot be said of "basilisk."

A few of the Old Testament snake-names may be clearly identified: the *shephiphon* (שִׁפְפֹּן) mentioned in Gen. xlix. 17, for instance—"Dan shall be a serpent (שִׁפְּיָה) generic in the way, an adder [*shephiphon*, specific] in the path, that biteth the horses heels," &c. The revisers are exact here. The "adder" of the text is well explained in the margin as the "horned snake"—a decided improvement on the alternative rendering of "arrow-snake" in the Authorised Version. The horned snake (*Cerastes hasselquistii*) is that little creature which occurs on the Egyptian monuments, &c., *passim*, and which has the phonetic value of the letter *f*. Dr. Tristram shall illustrate this venomous little snake's habits as alluded to in Gen. l.c.: "I have known," he says, "my horse rear and shake with terror on desecrating this little, but deadly, serpent coiled up in the depression of a camel's footmark on the path before us" (*Fauna and Flora*, p. 147). The Hebrew *pethen* (פֶּתֶן) of Ps. lviii. 5—"the deaf adder which will not hearken to the voice of charmers"—is doubtless the cobra (*Naja haje*, Lin.), which is now rare in Palestine, but is "well known in the plains and downs beyond Beersheba."

In both these instances the context of the passages supplies us with the very probable, if not certain, meaning of the Hebrew words; but complete reliance, simply and solely, on such philological evidence as is afforded by similarity of sound between Hebrew and cognate Semitic words is often dangerous. The instance of *re'em* has been already given. It seems to me that we have a similar one in the rendering by the revisers of the Hebrew word *kippoz* (כִּפְּזִי), which occurs only in Isa. xxxiv. 15: "There" (in Edom) "shall the

kippōz make her nest, and lay, and hatch, and gather under her shadow." The Authorised Version translates "great owl"; the Revised Version and a host of commentators, from Bochart down to Cheyne, depending solely on the meaning of a similar word in Arabic, *Kipp̄haza* (sic in Bochart), render the Hebrew word by "arrow-snake." In the first place, Knobel and Kuenen consider the whole passage corrupt. Certainly the LXX. must have read *kippōd* instead of *kippōz*, because they render the word by *ἐχίδνα*; and *kippōd* is the reading of some Hebrew MSS. What was the reading of the whole passage by the LXX. it would be difficult to determine. The following is their version of Isa. l.c.: "There the hedgehog has made its nest, and the earth has preserved its young in safety; there have the stags met, and have seen each other's faces." But, taking the text as it stands, surely such expressions as "making a nest, laying, hatching, and gathering under her shadow," are more suitable to a bird than to a snake. The idea of incubation seems to be implied in the expressions used; and, among snakes, the pythons alone incubate their eggs. The *Pythonidae* are confined to the tropics; all other oviparous snakes leave their eggs to the heat to hatch; other snakes, as the poisonous species, are viviparous, and the idea of hatching (Hebrew "cleaving") the egg is unsuited to them. But what is Bochart's arrow-snake (*ἀκρίδις*)? The Arabic word occurs neither in Goliuz nor in Freytag. I believe it is found only in Avicenna, who describes the snake as lying in ambush in trees, and leaping off upon any passing traveller; hence its name *kipp̄haza*, "the leaper." Some kind of tree-snake seems to be meant; but the arboreal vegetation which its presence implies would be no characteristic of a desolate region. Though there is no absolute authority for the rendering "great owl," such a bird is certainly quite in place amid ruinous sites, and must be preferred to Avicenna's tree-serpent in all respects.

The Leviathan of the Authorised Version is retained in all cases, and explained as the "crocodile." The text-reading of Job iii. 8, where the Authorised Version renders *livyāthan*, "their mourning," is now correctly rendered "leviathan," referring to the crocodile. The word *agmōn* (אֲגֻמּוֹן, Job xl. 25, Hebrew text) is in the text of the Revised Version rendered "rope"—"Canst thou put a rope into his nose?" The marginal reading, "a rope of rushes," should have been given in the text. There is probably allusion to the custom among the old Egyptians of passing a reed or rush through the gills of the fish which they caught in order to carry them conveniently—a custom often adopted by modern anglers. The general idea seems to be—"Canst thou draw out the crocodile with an ordinary fish-hook and attached line? Canst thou carry him home on a rush-rope like a fish?" At any rate, be the precise idea what it may, the *agmōn* (אֲגֻמּוֹן, *agam*, "a marsh"; cf. the Assyrian *agammu*) must mean a reed or rush (rope). Why was the definite translation shunted to the margin? The precise meaning of the word *Cinnim* (צִנִּים) has long been difficult to determine.

The Revised Version retains "the lice" of the Authorised Version in the text, and gives "sand-flies or fleas" in the margin of Ex. viii. 16. One might have dispensed with the fleas, for which insect there is a definite Hebrew word, *par'osh*, i.e., "the jumper." Mosquitoes have been proposed, which rendering is supposed to be sanctioned by the LXX., *σκνίπες*, *σκνίπες*—a word which in Greek is not used to denote any special insect. In the margin of Isa. li. 6—"the earth shall wax old like a garment, and they that dwell therein shall die in like manner"—the revisers say "perhaps like gnats"—a rendering which many commen-

tators adopt. According to Brugsch, the Hebrew word is to be referred to the Egyptian *khenemms*, "the mosquito." As, however, the insect of the Egyptian plague cannot with certainty be identified, the Revised Version is, I think, right in retaining the old rendering.

The marginal renderings of the Revised Version, like those of the Authorised Version, are often more correct than those of the text. The *shu'ālīm* (שְׁעָלִים) of Ps. lxxiii. 10—"they shall be a portion for foxes"—are evidently jackals. Samson's three hundred animals would also be jackals, which hunt in packs and eat dead bodies, which foxes do not. Of course, the revisers were perfectly aware of all this. Why, then, is the correct translation refused admittance into the text? Another instance of marginal shunting may be seen in Micah i. 16, "enlarge thy baldness as the *neshet* (נֶשֶׁת)." The head and neck of the griffon vulture (*Gyps fulvus*), devoid of feathers, at once proclaim the bird; the idea is not applicable to an eagle. Why, then, do we find "eagle" in the text and "vulture" in the margin? Why is the error of the Authorised Version still retained?

The "gier-eagle," Hebrew *rākhām* (רָאֵחַ) of Lev. xi. 18, Authorised Version, has made way for the correct rendering of "vulture"; but it has, in Lev. xi. 13, deposed the old Authorised Version rendering of "ossifrage," Hebrew *peres* (פֶּרֶס), i.e., "the breaker," or "bone-breaker." The bird in question is almost certainly the *lämmergeier*, or bearded vulture (*Gypaëtus barbatus*, Lin.), the *ossifraga* of the Latins; and the word ossifrage, by its derivation, points out the bird, and answers to its Hebrew name. The word gier-eagle certainly is equivalent etymologically to the technical name of the genus *gypaëtus*, i.e., "vulture-eagle"; but its mongrel Anglo-Dutch composition is an objection to it, and I doubt if anyone would recognise in "gier-eagle" the bird denoted. The "horse-leech," Hebrew *'alākāh* (עֲלֵקָה), of Prov. xxx. 15, Authorised Version, retains its place in the text of the Revised Version. Whether the word signifies a leech or the monster *'alākāh* that sucks the blood of men, one cannot positively say; the "leech" has the support of the LXX. *βάλαν* and Vulgate *sanguisuga*, and it is well to retain it. The marginal reading of "vampire" is an appropriate translation of the ghost-like *'alākāh* of the Targum in Ps. xii. 8, which, like the *ghoul* of the *Arabian Nights*, was supposed to have an insatiable appetite for the blood of men.

As to the *shāphān* (שָׁפָן), or Syrian hyrax, the revisers could not do otherwise than retain the "coney" of the Authorised Version, as they have explained in the Preface. For this little animal "there is no familiar English equivalent"; "the stony-rocks for the *hyraces*" would be both grating on the ear and altogether unintelligible to ordinary readers. The Hebrew word is explained in the margin to denote "the *Hyrax Syriacus*, or rock-badger"; the latter name is the translation of the German *Klipperdach*, or *Schieferdach*, which, to the Germans, no doubt definitely represents this special animal. Rock-badger, however, is not a good name, because it erroneously suggests affinities with a badger. The hyrax, or Palestine coney, like the hare, was certainly regarded erroneously by the Hebrews as a true ruminant, despite the futile attempts sometimes made to show that they did not so regard it. "A difficulty of which Bishop Colenso made so much" is cleared up as follows. "The Syrian hare, though we read 'he cheweth the cud,' yet it is not a true ruminant. But the Hebrew word means only re-chew, which the hare certainly

appears to do."* The old Hebrews perfectly understood the process of rumination in its essential character. The expression "cheweth the cud," though not strictly the literal translation of the Hebrew words, is rightly retained by the Revised Version, because it is familiar to all; but the literal meaning is definitely explained in the margin of Lev. xi. 4, as "bringeth up" the cud, lit. "causeth it to come up" (Hebrew *'alah*, Hiph. part.); and this identical expression is used in the case of the hare (*arnebeth*) and *shāphān*, just as in that of cattle and true ruminants. As a matter of fact, there is no allusion whatever to the mechanical trituration of food by the teeth in the Hebrew words, though of course "chewing" and "re-chewing" were understood as part of the process of rumination; but re-mastication is not definitely implied in the Hebrew expression. The precise Hebrew word meaning "to chew" is *gārāh*, *cārath*, "to cut," "divide," as in Num. xi. 33—"the flesh . . . ere yet it was chewed." The Hebrews must have often witnessed the silent ascent of the food-pellet up the oesophagus of an ox into the mouth for re-mastication. The Hebrew word for "cud," *gērāh* (*gērāh*), is, doubtless, to be referred to the softer form of *gārāh* = *gālāh* "to roll"; hence, in Isa. xvii. 6, we have *gārāh*, *gārgar*, a "berry," from the idea of roundness, the result of rolling. *Gērāh* ("cud") is not definitely connected with the onomatopoeic root, *gārāh*, "to gargle," "to ruminate," certainly not because (as we are gravely informed in Tregelles' edition of Gesenius's Lexicon) "rumination is usually attended with a gurgling noise" (!). Of the swine (Lev. xi. 7) which "cheweth not the cud," we find the expression in Hebrew, literally, "rolleth not the pellet"; in all other instances, the synonymous expression of "causeth the cud or pellet to ascend" is used. So much for the "re-chewing" explanation in the hare case, and the way in which one of the late Bishop Colenso's difficulties is disposed of.

The "mules" which Anah found in the wilderness as he fed his father's asses (Gen. xxxvi. 24) have of course disappeared. "The *yémim*" (יָמִים), the *aquae calidae* of the Vulgate are "hot springs." The difficult passage in Esther viii. 10 is rendered by the Revised Version "he sent letters by posts on horseback, riding on swift steeds that were used in the king's service (יָמִים שְׂרָפִים, of Persian origin) bred of the stud (בְּנֵי הַיָּמִים)." The margin reads "swift steeds, mules, and young dromedaries," which latter animals the Authorised Version understands. There is no authority, however, in favour of *rammācīm*, meaning "camels." If *alkhashterānīm* may be referred to the Persian *estār*, *ester*, "a mule," rather than, as Haug and Bertheau contend, to the Persian *Khashatram*, "a crown" (royal), then the *benei hārammācīm* will be an epexegetis of *alkhashterānīm*—"mules, foals of mares." This is no idle tautology, for mules whose dams are mares are now, and always have been justly considered, more valuable than those whose dams are asses. The Arabic *ramacat* is explained by Freytag as "equa, quae adhibetur ad pullos educandos." The Revised Version, however, has much in its favour, and one can be quite content with its text rendering. The "lapping" (לִפְיָה) of Lev. xi. 19, Deut. xiv. 18,

* *Aids to the Student of the Holy Bible*, p. 42. This very useful and, on the whole, very reliable work, notwithstanding a few orthodox fallacies, forms the second part of the "Variorum Teachers' Bible," London, 1880, by four eminent Hebrew scholars. This edition is quite a marvel of learned research, patient industry, judicious discrimination, and critical acumen. No student should be without it.

of the Authorised Version, has been properly replaced by "hoopoe"; and the "cuckoo" (חֲכָכָה), *larpas*, *larpas*, LXX. Vulg. by "seamew" (Lev. xi. 16). The badger-skins (*bróth tekhdshim*) which formed the outer covering of the ark and other sacred things, out of which also shoes or sandals were made, now more correctly appear as "seal" or "porpoise skins."

I do not propose to notice the names of any precious stones or minerals, with one exception. Surely the word כֶּסֶף, though always translated "brass" in the Authorised Version, does not denote that metal. There is no evidence in Scripture, nor in ancient art-remains, I believe, to show that zinc was known to the early Hebrews; consequently brass, which is a compound of copper and zinc, was unknown. Bronze, however, a compound of copper and tin, was known to the ancients: so that when the material is spoken of as a fabricated article, the word should probably be rendered by "bronze"; when it is used to denote ore dug out of the earth it should be translated "copper." It must surely be an oversight on the part of the revisers that they have left us such misrenderings of the Authorised Version as "out of whose hills thou mayest dig brass" (Deut. viii. 9), and "brass is molten out of the stone" (Job. xxviii. 2).

W. HOUGHTON.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ALT, Th. Die Grenzen der Kunst u. die Buntfarbigkeit der Antike. Berlin: Grote. 4 M.
BERENGER-FÉRAUD. Traditions et réminiscences populaires de la Provence. Paris: Leroux. 7 fr. 50 c.
CROCHI, A. Da Zeila alla Frontiera del Caffa. Viaggi nell' Africa equatoriale 1876-1881. Vol. I., II. Rome: Loescher. 20 L.
COLLECTION de poèmes néo-helléniques. Traduits en Français sous la direction de M. le Marquis de St.-Hilaire. Paris: Leroux. 5 fr.
DUCLOS, L. Henri Heine et son temps: 1799 à 1827. Paris: Firmin-Didot. 3 fr.
EHRHARDT, Ch. Paul Gauguin: sa vie et son œuvre. Paris: Bachelot. 30 fr.
IMBAUT-HUART, C. La poésie chinoise du 14^e au 19^e siècle. Paris: Leroux. 3 fr. 50 c.
LAVELLEY, E. de. La péninsule des Balkans. Paris: Alcan. 10 fr.
LOISEL, A. Histoire de la littérature portugaise depuis ses origines jusqu'à nos jours. Paris: Thorin. 4 fr.
SAINT-THOMAS, H. Le Rêve de Paddy et le Cauchemar de John Bull: notes sur l'Irlande. Paris: Plon. 3 fr. 50 c.
SCHULTZ, E. Geographischer u. antiquarischer Streifzug durch Capri. Berlin: Gaertner. 1 M.

HISTORY.

- ALTMAYER, J. J. Les Précurseurs de la Réforme aux Pays-Bas. Paris: Alcan. 12 fr.
CHIALA, L. Lettre éditée et inédite di Camillo Cavour. Nuova Serie. Vol. I. Turin: Roux & Favale. 10 L.
CORNELIUS, C. A. Die Verbannung Calvins aus Genf im J. 1538. München: Franz. 2 M. 20 Pf.
DELAVALLE LE ROUX, J. La France en Orient au 14^e siècle: expédition du maréchal Boucaut. Paris: Thorin. 25 fr.
FRIEDRICH DER GROSSE. Denkwürdigkeiten seines Lebens nach seinen Schriften, seinem Briefwechsel u. den Berichten seiner Zeitgenossen. Leipzig: Grunow. 10 M.
GINDELGY, A. Waldstein während seines ersten Generalats im Lichte der gleichzeitigen Quellen 1625-1630. 1. Bd. Leipzig: Freytag. 3 M. 40 Pf.
JORET, Ch. Jean-Baptiste Laverrier. Ecuyer, Baron d'Aubonne, Chambellan du Grand Electeur, d'après des documents nouveaux et inédits. Paris: Plon. 7 fr. 50 c.
L'ÉPIQUE, le Comte H. de. La Ligue et les Papes. Paris: Palmé. 7 fr. 50 c.
PETIT, J. A. Histoire contemporaine de la France. T. IX. Charles X. Paris: Palmé. 6 fr.
SAX, J. Die Bischöfe u. Reichsfürsten v. Eichstätt 745-1806. 2. Bd. 1835-1806. Landshut: Krüll. 4 M.
SCHIEFELMANN, Th. Historische Darstellungen u. archaische Studien. Beiträge zur baltischen Geschichte. Hamburg: Behre. 5 M.
UNTERDENBUCH der Stadt Hildesheim. Hraz. v. R. Doebner. 2. Thl. Von 1347-1400. Hildesheim: Gerstenberg. 16 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- CLAUS, C. Untersuchungen über die Organisation u. Entwicklung v. Branchipus u. Artemia nebst vergleich. Bemerkgn. über andere Phylipoden. Wien: Holder. 30 M.

- FREDERICH, F. Der Freiheitsbegriff Kants u. Fichtes. Berlin: Gaertner. 1 M.
GIBAUD, J. Recherches sur l'instabilité des continents et du niveau des mers. Paris: Leroux. 6 fr.
HENSEL, J. Das Leben. Seine Grundlagen u. die Mittel zu seiner Erhaltung. I. Die Fortdauer der Urzeugung. Christiania: Huseby. 15 M.
LAURET, H. Philosophie des Stuart Mill. Paris: Alcan. 6 fr.
MOJSEVICH, V. MOJSVÄN, E. Arktische Triasfauna. Beiträge zur paläontolog. Charakteristik der arktisch-pazifischen Triasprovinz. St. Petersburg. 11 M.
SCHMIDT, F. Revision der ostbaltischen silurischen Trilobiten. 3. Abth. Illaeniden v. G. Holm. St. Petersburg. 11 M.
SHEPP, H. Beiträge zur Kenntnis der Eigenschaften d. ebenen. Dreiecks. Halle: Schmidt. 4 M.
STUCKENBERG, A. Materialien zur Kenntnis der Fauna der devonischen Ablagerungen Sibiriens. St. Petersburg. 1 M. 80 Pf.
WEBER, R. Das Respirations-System der Chamaeleoniden. Freiburg-L.B.: 3 Mohr. 3 M.

PHILOLOGY, ETC.

- CEUSIUS, O. Beiträge zur griechischen Mythologie u. Religionsgeschichte. Leipzig: Hinrichs. 1 M.
DERENBOURG, H. Ousama ibn Mounkhdih: un émir syrien au premier siècle des croisades (1095-1188). 2^e partie: Texte arabe publié d'après le manuscrit de l'Escurial. Paris: Leroux. 12 fr.
FALZIN, G. Horazstudien. I. Ueber den Zusammenhang d. Briefes an die Pisonen. Leipzig: Teubner. 60 Pf.
KELLER, O. Der saturnische Vers. 2. Abhandlg. Prag: Dominicus. 1 M.
LEHMANN, C. A. Quaestiones Tullianae. Pars 1. De Ciceronis epistulis. Leipzig: Freytag. 3 M.
LOMNITZ, H. v. Solidarität d. Madonna- u. Astarte-Cultus. Neue krit. Grundzüge der vergleich. Mythologie. Klausenburg: Demjén. 5 M.
MARQUARDT, H. Zum Pentathlon der Hellenen-Gästrow: Opitz. 1 M. 80 Pf.
MUELLER, A. Curvus, uncus u. Komposita. Leipzig: Teubner. 1 M.
MUELLER, H. E. Abhandlung über Mensuralmusik in der Karlsruher Handschrift St. Peter pergamen. 20 a. Leipzig: Teubner. 4 M.
PSICHARI, J. Essais de grammaire historique néogrecque. 1^{re} partie. Paris: Leroux. 7 fr. 50 c.
SPRELLING, A. G. Apion der Grammatiker u. sein Verhältnis zum Judentum. Dresden: v. Zahn. 1 M.

CORRESPONDENCE.

JOHN HARVARD'S AUTOGRAPH.

Liverpool: April 15, 1886.

This very interesting subject cannot well remain where it is left by Mr. Shuckburgh's letter printed in the ACADEMY of November 7, 1885, which I have only just seen.

I was quite aware of the nature of the volume containing the Receipts; and Mr. Shuckburgh cannot do otherwise than admit that, so far as concerns the matter in hand, it is a book of accounts pure and simple. In proof of this, and for other purposes, I am going to quote the Emmanuel Tercentenary volume—to which I am sure Mr. Shuckburgh will offer no objection—where are these words of the Master on the point to which I have adverted: "All the record the college possesses of the residence of John Harvard is found in one entry, which is . . . only a minute of the money paid by him as admission fee to the college" (pp. 14, 15). And on the next page are these words, which were spoken by Prof. Norton, the delegate of Harvard University: "Not a word of his [Harvard's] writing is known to exist, save two signatures in your ancient books now in charge of the Registry of the University" (p. 16). Further on (p. 66) is a note of the editor devoted to John Harvard, and giving "a facsimile of his signature for the M.A. degree in the Registry of the University." Now, I ask if the college had possessed an autograph of John Harvard, would (a) the Master, who refers to the very line, have abstained from saying so; and (b) Prof. Norton's words have been published to the world long after they were uttered, without one line of remark; and (c) the editor, a late fellow, have been silent on a matter of such extreme interest when he was dealing specially with John Harvard's autograph? To this inquiry I will only add that the editor under whose care the volume appeared was Mr. Shuckburgh himself.

But to pass over other points, and to come now to the practical part of what I wish to

say: Will not Emmanuel College, as in a special manner the Cambridge guardian of John Harvard's name, issue a little pamphlet with accurate facsimiles, including the two undoubted signatures, in which I humbly suggest that one point to be treated of should be whether the persons entering were in the habit of recording their payments and writing their names; or whether it is held that John Harvard alone followed this course? If I am wrong in my view I shall be exceedingly glad to be convinced of my error, and no one will more heartily welcome a third autograph of John Harvard, especially as remaining in his own college of Emmanuel. At present I find nothing to shaken the view I have already expressed in the ACADEMY, which was arrived at upon a careful examination of the Receipts made before I knew what opinion was entertained by anybody else. E. DISNEY.

"MODERN WHIST."

Birmingham: April 17, 1886.

In the ACADEMY of April 10 Mr. Minchin reviews very kindly my treatise on *Modern Whist*. He speaks of it as "a concise description of the modern game," but regards the claim to originality as untenable. If he will refer to the review of it in to-day's *Field*, edited by "Cavendish," he will see it held up as very original, and condemned on that account. Probably the truth lies between these opposite views. Mr. Minchin is correct in stating that it is not original, because it is in accordance with modern practice; but up to the present there has been no complete book on whist except "Cavendish," and that does not assign playing to the score and the winning game the importance justified by the practice of the finest players throughout the country. CLEMENT DAVIES.

APPOINTMENTS FOR NEXT WEEK.

FRIDAY, April 30, 7.30 p.m. Civil Engineers: Students' Meeting. "Continuous Railway Brakes," by Mr. D. S. Copper.
8 p.m. Browning Society: "Browning as a Landscape-Painter," by Mr. Howard S. Pearson.
SATURDAY, May 1, 1.30 p.m. Royal Institution: Annual Meeting.

SCIENCE.

SOME BOOKS ON DYES AND PIGMENTS.

The Chemistry of the Coal-tar Colours. By Dr. R. Benedikt. Translated by Dr. E. Knecht. (Bell.) This compact technical handbook affords a good illustration of the way in which a practical art may be scientifically expounded. The main subject of the volume is introduced in a series of explanatory paragraphs having reference to the chemical and physical properties of colouring matters, their relations to various fibres, their employment in dyeing, and the chief modes of testing their purity. Then the dye-stuffs derived from the aniline series, from phenol, and from anthracene, are described and discussed; separate chapters are devoted to the so-called "Azo-dyes" and to artificial indigo. The chemical formation, structure and relationships of the several colouring matters are explained with a degree of fulness and care unusual in English handbooks of this kind, while every page affords ample evidence of an intimate acquaintance with the practice of the dye-house. The translator has made several additions to the German original. The work in its present form gives a very favourable impression of the value of the instruction given in the Dyeing Department of the Technical College at Bradford where Dr. Knecht is head master. In technical and scientific details we have not been able to find a single point to which we could take objection, but we do not think that

justice is always done to English colour-chemists' Mr. W. H. Perkin's discoveries are not adequately recognised in such a passage as that on p. 3, where we are simply told that in 1856 "Perkin prepared mauveine, the first aniline dye, on a large scale."

Organische Farbstoffe. Von Dr. R. Nietzki. (Braun: Trewendt.) This is a separate reprint of the article on Organic Colouring Matters in the new edition of the *Encyclopædie der Naturwissenschaften*. Twenty pages are given to natural, and one hundred and twenty to artificial, colouring matters. It is needless to say that nothing but a very inadequate treatment of the former group could be realised in so restricted a space. If this were all, if the accounts of the chief natural colouring matters were accurate and brought down to the present state of our knowledge, we should not have very much to say against the disproportion which we have pointed out. But when we find not even a mention of such animal pigments as haemoglobin and turacin, and not a word about oenolin or coelein, natural indigo or chlorophyll, then we are forced to own that the subject of the *Natürlich vorkommende Farbstoffe* has not been adequately discussed in this article, however completely it may have been treated in other places in the encyclopædia now in course of publication. Then, too, we find, here and there, statements which are no longer exact. For instance, it is not now true, as stated on page 16, that the source and the circumstances of the production of purree or Indian yellow "are almost unknown."

The Artists' Manual of Pigments. By H. C. Standage. (Crosby Lockwood.) A trustworthy guidebook to the study and choice of pigments for the use of artists is still wanting. Field's *Chromatography* is not without merit; but it gives no information as to the adulteration of pigments, no tests for their purity, no precise details as to their degrees of permanence when used with various painting media. From the two volumes of Eastlake's *Materials for a History of Oil-Painting* many valuable hints may be gathered. There are also several treatises on the manufacture of particular pigments or groups of pigments, and there is at least one somewhat recent work (that of Riffault) in which the preparation of pigments in general is described. But the special requirements of painters are not completely met in any of the volumes to which we have referred. The author of such a work as that which we want must not only be a sound chemist, but he must have a thorough acquaintance with the technique of painting. Were he something of a painter himself so much the better. Anyhow a knowledge of chemistry is an absolutely necessary qualification. Mr. Standage, whatever may be his merits as an artist, is not a chemist, although on the title-page of his "manual" he informs us that he shows "the composition, conditions of permanency, adulterations, effects in combination with each other, and the most reliable tests of purity" of artists' pigments. In justification of our verdict as to the unsoundness of the chemical statements made by Mr. Standage, a few of his more conspicuous mistakes may be cited. He informs us that baryta white or barium sulphate sometimes "has two equivalents of hydrogen and is known as the acid sulphate of barium" (p. 1). What he ought to have said should have been something like this: "Baryta white occasionally contains traces of free sulphuric acid; any sample which, after having been moistened with pure water, reddens a piece of blue litmus paper, should be rejected." But how does our author proceed to test for free sulphuric acid? On page 3, he directs the reader to "add a few fragments of

loaf sugar to a largely diluted solution of the pigment, and evaporate to dryness. A black charred residue indicates free sulphuric acid." Nowhere does he inform us how he makes a solution of the insoluble barium sulphate; moreover, the sugar test, even if properly applied, is both clumsy and inappropriate in the case of baryta white. We have forgotten to state that Mr. Standage affirms that this pigment contains 137 equivalents of barium, 32 equivalents of sulphur, and 64 equivalents of oxygen—a complex composition indeed! We must not waste more ink in proving, by further quotations, the value of Mr. Standage's chemical teaching.

PHILOLOGICAL PERIODICALS.

THE *Proceedings* of the Royal Irish Academy (Polite Literature and Antiquities), dated January 1886, contain two good papers—one by a fellow of Trinity, Mr. Louis C. Purser, a careful account of the copy of Cicero's Letters in Harl. 2682; the other, by Rev. J. Olden, on *culebath*, a mysterious word, which puzzled O'Curry and Dean Reeves, but is proved by a gloss recently printed by Prof. Windisch to mean "flabellum," the liturgical fan used in the Greek church to drive away flies from the sacred things. It seems a compound of *cūl* (fly) and *ʿebath*, a derivative of *ʿvabh*, Fick iii. 289, and would thus correspond with the Low-Latin *muscifugium*. The President's reading and explanation of the Ogmic inscription at Kenfig in Glamorganshire seem an elaborate parody of the papers with which the late Mr. Brash used to amuse the readers of the *Archæologia Cambrensis*.

THE *Transactions* of the Oxford Philological Society for 1884-5 (Clarendon Press) contain several very valuable papers—by Mr. Monro, on "Homeric Questions"; by Mr. Pelham, on the "Lex Curiata"; by Mr. Snow, on "Indo-European Words for Fox and Wolf"; and others. But we regret to see so much space taken up by some impossible etymologies of *custos*, *quadratus*, &c. It is a good thing that the society should print its *Transactions*. It would be better were it found possible not to print everything.

THE fourth part of the thirty-ninth volume of the German Oriental Society's *Zeitschrift* contains "Selected Specimens of the Bihārī Language" (stories and songs, with translations and notes), by Mr. G. A. Grierson. The veteran Sanskritist, Dr. Böhtlingk, criticises some recent editions of Sanskrit law-books, and has a paper entitled "Zur indischen Lexicographie," consisting of notes on Whitney's *Roots, Verb-forms*, &c., and the German translation of that work. Böhtlingk points out some strange mistakes of the translator, Prof. Zimmer: the intransitive *īṅ*, "stir," is rendered by "regen," "bewegen," instead of "sich bewegen"; so *char*, "move"—also intransitive—is misrendered "bewegen"; *yam*, *yach*, "reach," is actually rendered by "sich erstrecken, reichen"; *vt*, "turn," by "wenden, drehen," instead of "sich drehen"; and *cat*, "cut in pieces," by "zusammenhauen." There is also an elaborate paper, by August Müller, on the catalogue of the Arabic MSS. in the Khedivial Library at Cairo.

THE new number of Bezzenberger's *Beiträge* contains two important papers by Bartholomæ on Old-Iranian Grammar and Armenian phonetics. F. Bechtel connects *trpšw*, perf. *térpiya*, regularly from a root *trpiy*, with Anglo-Saxon *thrysc* (thrush), and F. Froehde gives a number of other Greek etymologies—e.g., *δέρπωνος*, cognate with Modern High-German *quaste*, *ἐπίδομα* with Latin *locus*, *κόρυμβος* with Sanskrit *gr̥ga*, *χορός* with Lithuanian *žaras*, the particle

ter with the Sanskrit *evam*, *eva*. He also connects the Teutonic stem *bera-* (whence English bear, "ursus") with the Lithuanian *bėras*, "brown"; the Anglo-Saxon *bysig* (now *busy*) with Sanskrit *bhūsh*; the Modern High-German *dämisch*, *dämlich*, with Latin *tēnu-lentus*, Sanskrit *tāmyati*; the Latin *caero-* in *caerimonic* with the Modern High-German *hehr* and Sanskrit *ceru*; the English *clot* with Sanskrit *guda*, "ball," from **gūda*; the Latin *pila* with Sanskrit *pidaka*, *pitaka* (from **pildaka*, **piltaka*); the English *flint*, *felt*, with Sanskrit *pinda*, *pindita*. Lefmann equates Greek *λεφόρ*, Latin *leon-* with Sanskrit *ravant*, *ravana*.

A POSTHUMOUS essay, by Prof. Georg Curtius, on the Latin perfect in *-vi* and *-ui*, appears in the *Berichte* of the Royal Saxon Society of Sciences, 1886, where it is followed by an essay by Prof. Windisch, on the drama, "*Mrecha-kafikā*," and the *Kṛṣṇa* legend.

THE *Revue critique* of April 12 contains an elaborate review, by Prof. D'Arbois de Jubainville, of the Old Irish text of *Togail Troi*, or "The Destruction of Troy," as printed by Mr. Whitley Stokes, partly privately, at Calcutta in 1882, and partly in the *Irish Texts* (II., 1) at Leipzig in 1884. There is also a long letter by Dr. Hugo Schuchardt, in reply to a criticism of M. Henry in a previous number of the *Revue* upon his treatise on Phonetic Laws.

CORRESPONDENCE.

LATIN PRONUNCIATION.

London: April 13, 1886.

As Mr. Roby has done me the honour of asking my opinion of the Cambridge scheme of Latin pronunciation, and as Mr. Ellis does not seem likely to say anything at present, I venture to make a few remarks.

As a whole, the scheme seems to be more worthy of general assent than any of its predecessors. I find nothing to disagree with in the simple vowels. I merely add that long *y* must have had the "narrow" sound of French *u*, short *y* the corresponding "wide" (open) sound, parallel to long and short *i*. In the diphthongs, would it not be better to keep the older true diphthongic pronunciation of *ae* and *oe* nearly as in English *by* and *boy* (both of which end in what is really a rather close *e*)? As regards *v*, I should say that, even if our *w* were not its exact sound (which I believe it was), it would still be its best representative in practice. And the pronunciation of Latin is, after all, mainly a practical question. We want a pronunciation which will harmonise with and strengthen the learner's associations with the written symbols—a pronunciation which could be written correctly from dictation without any guide but the ear. We want a pronunciation which would do justice to the sonorous majesty of the language, and which, above all, would reproduce to the ear the varied metrical effects of quantitative verse.

The first requisite is, therefore, a rigorous observance of vowel-quantity and consonant-doubling. This, again, postulates consistent marking of long vowels not only in all elementary text-books, but also in all editions of Latin authors. No Sanskrit scholar would write a line of Sanskrit, whether in devanagari or in Roman transcription, without marking the quantities; and it ought to be made a test of scholarship to do the same in Latin. The final requisite is—phonetically trained teachers. To such the teaching of a rigorously quantitative pronunciation would offer no difficulties, if once the requisite text-books were provided, while to unphonetic teachers it is, and always will be, an impossibility. The pupils must, of course, be taught to mark the ictus in verse with a distinct stress to which the prose stress must be completely sacrificed, the teacher

keeping time by means of audible taps, or, better still, a metronome. It is only by such means that beginners can be got out of the habit of making such words as *tristia* into disyllables. At first, slurred vowels should be omitted entirely, until the sense of time has been fully developed. Again, it is only a phonetician who can teach that clear, pure Italian pronunciation of the long vowels which should be insisted on in Latin, if only as a preparation for the intelligible speaking of modern languages.

I would sum up by saying that a scheme of reform of Latin pronunciation which is not backed by a school of phonetics is practically useless, and a mere delusion. I have not time to say anything on the very difficult question of the pronunciation of final *m*, important as it is from a practical point of view, except that I should be very glad if some more competent authority would subject Seelmann's views to a detailed criticism. H. SWEET.

A BASQUE QUESTION.

San Remo: April 12, 1886.

Prince Bonaparte's long quotation of his own words shows better than any argument of mine that his insinuation (my quoting part only of his words) is perfectly gratuitous. The supplied words do not change an iota of my remarks; and every line of them, from my point of view, would call for correction. Prince Bonaparte continues his questions, and says: "Do not *duna la, dezakenala*, . . . confirm my assertion that *n* may perhaps well not be suppressed before *l*?" Any schoolboy will see at once that Prince Bonaparte's own examples, instead of confirming, destroy his assertion; *n* is not followed here by *l*, and consequently the suppression of *n* is not wanted. I have thus nothing to correct in what I said formerly, nor to recognise any error.

As a close discussion appears to be ungenial to Prince Bonaparte's mind, I asked for facts, defying him to produce any upsetting my rules. Ambiguous phraseology, or sentences like these, afterwards disavowed, are of no use: "As to *zuela*, it is much more natural to admit that the suffix (*la*) is simply added than to imagine a law traversed by the most palpable facts." There is no imagining of laws; there is the application of a well-established law, according to which *l* cannot follow *n*; consequently *zuen+la* becomes *zuela*. *Zuen* is the original word, not *zue*. *Zue* is a corruption. The study of the language has shown that *n* is dropped by popular pronunciation, like English *h* in "orse" and "appy." When driven into a corner to quote the "palpable facts which traverse the rule," all that Prince Bonaparte can do is to disavow his own words, saying, "It is to defy me to quote an example [palpable facts] which I have never asserted to exist."

I have objected only to that part of Prince Bonaparte's statement about the "double future" where he says that "it is not indicated in any grammatical work." I did not claim the priority of having pointed out this future, as it has no importance whatever. Any foreign schoolboy learning English will at once discover, say, the two forms of the English future ("shall" and "will"). My calling Prince Bonaparte's erroneous statement, for politeness sake, "a slip of the pen," remains thus entirely and solely applicable to him.

The relation between the form of the relative pronoun (not pronouns), and the local adverb *non* (not local adverbs), was for the first time pointed out in my Grammar, p. 60. To attempt to correct me with my own words, wrongly understood, does not succeed. And besides

this, the reply is again "à côté de la question"; it has nothing whatever to do with *nongo* and *nondik*, which, according to Prince Bonaparte's theory, ought to be, but never are, *nogo* and *nodik*.

Finally, if Prince Bonaparte does not wish to be answered, he had much better not put the questions, and, above all, not couple my name with his theories. And as I have not the same disdain as he has for phonetic laws, I cannot agree with him that the time spent on the criticism of theories which would bring us back to the days of Larramendi, and even much earlier, is "time lost for science."

W. VAN EYS.

SCIENCE NOTES.

DURING the work of the Royal Commission on Accidents in Mines a large number of safety lamps were subjected to experiment at Garswood Hall, at Llwynypia, and at Woolwich. A few weeks ago Mr. Burt suggested, in the House of Commons, that this historical collection of lamps should be preserved entire in the Museum of Practical Geology. Mr. Childers received the suggestion favourably; and the series of lamps, numbering upwards of two hundred, has accordingly been transferred to the museum, where it is now publicly exhibited, and may be advantageously studied in connexion with the final report recently issued by the Commission.

HARALD BRUHN, of Brunswick, the publisher of several scientific periodicals, announces a new *Jahresbericht*, dealing specially with recent advances in the microscopical study of bacteria and other pathological micro-organisms. It will be edited by Prof. Baumgarten, of Königsberg.

PHILOLOGY NOTES.

PART II. of the series of "Old Latin Biblical Texts" will be published very shortly by the Clarendon Press. It contains *Portions of the Gospels according to St. Mark and St. Matthew*, from the Bobbio MS. (k), now numbered g. vii. 15 in the National Library at Turin, together with other fragments of the Gospels from six MSS. in the libraries of St. Gall, Coire, Milan, and Berne (usually cited as n, o, p, a, s, and t), edited, with the aid of Tischendorf's Transcripts and the printed Texts of Ranke, Ceriani, and Hagen, by the Bishop of Salisbury, Prof. Sanday, and the Rev. H. J. White. It is illustrated with two facsimiles. Part III. is in the press, and will be published in the course of the present year.

MESSRS. DEIGHTON, BELL & Co., of Cambridge, will publish immediately, under the title of *Massa Ba'arab*, a new edition of the Hebrew text of Romanelli's travels in Morocco towards the end of the eighteenth century, with preface, notes, and life of the author by Dr. S. M. Schiller-Szinessy. An English translation will follow later.

A BIBLE History in Persian, and the Book of Common Prayer in Urdu (Roman character) will shortly be published by the Society for Promoting Christian Knowledge.

M. FRÉDÉRIC GODEFROY, compiler of the *Dictionnaire de l'ancienne langue française*, is now engaged upon a yet more formidable undertaking. This is a "Repertoire universel de la langue française écrite et parlée," containing (1) all the words, and also all the dialectal and orthographic modifications of words, which have been used from the origin of the French language to the present day, with a notification of their date; (2) the most important words of provincial patois, excluding Provençal, but including Walloon and the speech of the French cantons in Switzerland, of Canada,

Mauritius, Martinique, &c.; (3) a list of the principal proper names, both of persons and places, which are found in the old texts, with an explanation; (4) a sketch of French grammar, and of the laws governing the formation of words in French and in the several patois.

MR. H. SWEET'S *Elementarbuch des gesprochenen Englisch* is reviewed by Hausknecht in the *Deutsche Literaturzeitung* of March 27; and the *Oxford Studia Biblica* by H. Rönisch in the *Philologische Wochenschrift* of the same date—both very favourably.

MEETINGS OF SOCIETIES.

OLIFTON SHAKSPEARE SOCIETY.—(Saturday, March 27.)

J. H. TUCKER, Esq., in the Chair.—Marlowe's "Faustus" was the play for consideration. Miss Emma Phipson and Mr. G. Munro Smith each wrote on the play generally. Miss Phipson said that although we may be impatient with the small result achieved by the possession of unlimited power, yet when we dwell on the lofty problems of the play we become impressed with the intensity of the writer's genius, and think that surely it must have been to Marlowe that Shakspeare refers in Sonnet lxxxvi. At a time when the realms of thought were being thrown open to all, Marlowe could make his hero question the tempter about hell and heaven, sure of the interest of his audience in such subjects. In *Faustus* we see the worthlessness of mere scholarship without human sympathies or without some motive to give a definite purpose to life. Marlowe's other heroes—Tamburlaine, Barabbas, the Duke of Guise—were great because they determined to succeed in what they set themselves to do. The Good Angel, who shows a most unfeeling indifference to *Faustus*'s fate, represents the spirit of mediæval Christianity.—Mr. Munro Smith considered that Marlowe ought to stand condemned for failing to represent the story of *Faustus* in a sublime and heroic light, and all the more so because there are passages in the play which show that he had a great gift for realising powerful episodes and a keen glimpse into character. The dramatic form is also wrong. The reason why *Faustus* sold himself to the devil ought to be the great argument of the early part of the play; but it is at once evident that he will yield, and the reason is difficult to understand. Upon the attainment of his desires the weakness of the character is strikingly shown. He does not behave as a learned and high-souled ambitious man, but as Kit Marlowe would have behaved at one of his favourite taverns. *Faustus*'s agony before he sinks is finely told, but it is so terrible that it has no place in a work of art.—Dr. J. N. Langley read a paper entitled "The Church v. Knowledge as exemplified in the Faust-legend," in which (taking Mr. J. A. Symonds's statement that men upon the eve of the revival of learning believed that the power supposed to have been enjoyed by the ancients could only be regained by the suicide of the soul), he traced the influence of this harsh doctrine. The early monks stepped, but not hastily, from a renunciation of human society to a renunciation of human learning, and here were the seeds of the antagonism between religion and knowledge. Instances were brought forward illustrating the latent opposition between the spirit of the universities and the spirit of the Church. As times went on, the possessors of human knowledge were credited with having obtained it by Satanic compact—a view which the Reformation cherished and fostered. It was at a period of such opinions that the Faust legend found a fertile soil. The opportunity to bring in under no favourable auspices popes, cardinals, and monks would give a spice to the whole, and gratify the antipathies of the Reformers, while they could lay the flattering unction to their souls that by representations such as these they were most forcibly illustrating and applying the text, "What shall it profit a man if he gain the whole world and lose his own soul?" If the supernatural element has now entirely died out, the essential doctrine taught in the legend is still maintained by some obscure sectaries, that all human learning and secular knowledge is, at best, a doubtful, if not a dangerous, possession.—Mrs.

C. I. Spencer read a paper on "The Theology of 'Faustus,'" saying that, had we been ignorant of Marlowe's character, we might have, from the mere choice of subject, been warranted in attributing to him a certain gravity of mind and belief of theological dogma; but knowing his immorality and disbelief in revelation, we have proof only that he saw in the story a fitting subject for his genius. Doubtless the disproportion between Faustus's expectations and the result was intended by the author, and in Faustus's despairing cry we hear the echo of "This also is vanity and vexation of spirit." The doctrine of eternity of punishment, which is generally supposed to be of value as a deterring motive, had no such effect with Faustus, who firmly believed in it, notwithstanding some assertions to the contrary made in bravado. Mephistopheles's description of hell is a great improvement on the mediæval idea. The play is striking for the fulness of its theology, and the subtle manner in which the workings of the soul are traced. Although Faustus is here only an outline, Hazlitt is wrong, not only in calling him "a rude sketch" but also in describing him as "a personification of the pride of will and eagerness of curiosity sublimed beyond reach of fear and remorse." On the contrary Faustus is no exception to the rule that conscience doth make cowards of us all. Indeed, his fluctuations between determination and fear, repentance and recklessness, give the keenest interest to the unfolding of the drama; and his final agony of remorse and despair calls forth all our pity and makes it a true tragedy. We have here, in brief, the tremendous drama that is always being enacted—the struggle between evil and good, between man's freewill and the grace of God, between the powers of darkness and the powers of light. It is another paradise lost; but here all is dark and lurid with no prophecy of a paradise regained to throw a ray of hope upon the scene and charm our "uneasy steps over the burning marl." But Satan is not the prime mover here. It is the man himself, but the temptation is the same—knowledge sought for only that it may place the possessor on an equality with God. Faustus's crime is not only the pursuit of magic, but a vow of an utter warfare against God. In offering mercy after this Marlowe reveals a sense of the infinitude of the Divine love which belongs to an earlier school of theology than that of the latter half of the sixteenth century.—Miss Emily I. Smith wrote on "Mephistophilia," saying that it would be difficult to imagine a more feeble and commonplace spirit. He is neither clever nor wicked, and his insipidity is only surpassed by that of the Good Angel. The arguments he uses with Faustus are more deterrent than otherwise. Marlowe should have endowed with a little more intellect one who was to be the tempter of a scholar.—Mr. C. H. Herford sent a communication on "The Influence of 'Faustus' on the subsequent Elizabethan Drama." In this, which consisted of the proof-sheets of a chapter from his forthcoming *Studies on the Literary Relations of England and Germany*, Mr. Herford pointed out that, although the story of Faustus was at the time the most remarkable of the German contributions to English literature, yet Marlowe's choice of the subject for a drama was extremely original. It was one of his characteristics that for his dramatic effects he went to new and untrodden regions. Through his adoption of the story it became popular to a wonderful extent among English people. While in itself the bond was a piece of tragic material of the first rank, yet it seized upon the popular taste by rendering the devil of the mysteries, whose occupation was gone, again dramatically possible, and that upon a stage far more developed. The imitators of "Faustus" were stimulated not only by the opportunity of borrowing its piquant motive, but also by a desire to connect a similar hero with English surroundings. Such an one already existed in the person of Friar Bacon; and Greene, who appeared at times to be an imitator of Marlowe, could, consistently with his own style and with the popular story, deal with the feats of the "frolic Friar" in a mood less sombre than that of Marlowe. Yet there are passages in Greene's play in which may be seen the overpowering influence of Marlowe even in its darker shadows. The patriotic desire to have an English Faustus is also seen in the drama which deals with the adventures of Peter Fabell; and in

this and in Greene's play are to be seen the differences in the treatment of the main incident. Faustus buys his power, and has to pay for it; Bacon extorts it without pretence of buying; Fabell gets it on credit, and tears up the bill. The English Faustuses might be less famous than the German, but they had the prestige of success; and one imagines the complacency with which an Elizabethan audience would regard the national champions who had enjoyed all the privileges of Faustus without paying for them. Barnabe Barnes, in "The Devil's Charter" (1607), borrowed Marlowe's most lurid colouring, but he had not the tragic power to deal dramatically with the story of Alexander VI., whose successful progress was attributed to a formal contract with the devil. The strange magnetism of "Faustus" palpably affected other writers. On imaginations of the most varied cast that one profoundly simple but overpowering situation left an impression not easily effaced.

CHEMICAL SOCIETY.—(Annual General Meeting, Tuesday, March 30.)

DR. HUGO MÜLLER, President, in the Chair.—The President delivered an address, of which the following is an abstract: The number of fellows of the society is now 1,459, 31 of these being honorary foreign members. 111 new fellows have been elected since the last anniversary meeting; 8 fellows have withdrawn, 19 have been removed on account of arrears, and 16 have died. 104 papers have been communicated to the society during the year. This is not only a great advance upon the previous year, when the number was 67, but is the largest number hitherto attained, with the one exception of 1880-81, when the number read was 113. The last number of *Transactions* is consequently one-third larger than that of the previous year. The President is inclined to think that this increased activity is due in no inconsiderable degree to the fact that the various new laboratories which have been established in the country during the last few years are now gradually entering upon their full duties; and he is of opinion that we may look forward with confidence to a continuous and steadily increasing development in the pursuance of scientific chemical work in this country. New bookcases have been filled up at the society's expense during the year, and thus considerable additional space has been secured for the library. The subject catalogue of the library has just been issued to fellows. The council are greatly indebted to Prof. McLeod and to Mr. Warington for the assistance they have rendered in preparing this catalogue, as well as to the librarian, Dr. Thorne. After dwelling on the recent incorporation of the Institute of Chemistry by royal charter, the president expressed his gratification at being able to testify to the manifest progress in the activity of the society, and to the otherwise prosperous condition of its affairs. In conclusion, he proceeded to discuss briefly the conditions which affect the cultivation of scientific chemistry in this country. The treasurer, Dr. Russell, then read his report, giving an explanation of the balance-sheet. He said that the funds of the society were in a satisfactory state, the income for the year having been £3,743, and the expenditure £3,108, leaving a balance in hand of £635, a sum that would make it possible to fund the life compositions received during the year. The following were declared elected officers and council for the ensuing year: president: Dr. Hugo Müller; vice-presidents who have filled the office of president: Sir F. A. Abel, Dr. Warren De la Rue, Prof. Frankland, Dr. J. H. Gilbert, Dr. J. H. Gladstone, Prof. A. W. Hofman, Prof. W. Odling, Dr. W. H. Perkin, Sir Lyon Playfair, Sir H. E. Roscoe, and Prof. A. W. Williamson; vice-presidents: Mr. W. Crookes, Prof. J. Dewar, Mr. David Howard, Prof. G. D. Liveing, Prof. T. E. Thorpe, Prof. W. A. Tilden; secretaries: Dr. H. E. Armstrong and J. Millar Thomson; foreign secretary: Dr. F. R. Japp; treasurer: Dr. W. J. Russell; ordinary members of council: H. T. Brown, Prof. T. Carnelley, M. Carteighe, Prof. Frank Clowes, A. E. Fletcher, R. J. Friswell, Prof. R. Meldola, R. Messel, J. A. R. Newlands, S. U. Pickering, Prof. W. Ramsay, and Thomas Stevenson.

SOCIETY OF ANTIQUARIES.—(Thursday, April 3.)

THE PRESIDENT in the Chair.—Mr. Stuart Moore

read a paper on the death of Edward II., showing from wardrobe accounts and other contemporary records, that the traditional account of the method of the murder was not known at the time. The story first appears in the chronicle of Adam of Mirimuth. The statement of historians that the king's funeral was secret is disproved by the account of the expenditure thereon, from which Mr. Moore read extracts, showing the usual sumptuous display of a royal funeral.—Mr. Waller read a paper on a double-handed sword of state exhibited by Mr. Seymour Lucas. The blade, which probably belongs to the middle of the fifteenth century, is marked with a fox or wolf, originally a mark of German manufacture, though it was imitated by English cutlers. There is an inscription recording its repair in the following century, by a mayor whose name is obliterated, and the town of which he was mayor is not mentioned.—Two charters of Henry III. and Edward I. granting a fair to the Abbot of Westminster were exhibited. They were discovered in St. Margaret's Church.—Major Cooper exhibited a bronze mordant or strap-bag, of the fifteenth century, ornamented with S. H. C. and a figure of St. Christopher.—Sir John Maclean exhibited a bronze censer cover of perpendicular design and a box of the weights of gold coins *temp. Jac. I.*—Certain proposed works at Bath, which will tend to the destruction of the Roman remains there, were discussed and protested against.

NEW SHAKSPEARE SOCIETY.—(Friday, April 9.)

A. H. BULLEN, Esq., in the Chair.—Dr. Furnivall read a paper by Mr. Robert Boyle, of St. Petersburg, on "Beaumont, Fletcher and Massinger." The main object of the paper was to justify Sir Aston Cockaigne in his claim that his friend Massinger was a fellow-author with Fletcher, just as Beaumont was. Mr. Boyle had already assigned "Henry VIII." and "The Two Noble Kinsmen" to Fletcher and Massinger as joint writers. He now showed in what other plays generally attributed to Beaumont and Fletcher only Massinger took part, and declared that none of the three had any hand in "The Old Law," "The Noble Gentleman," "The Lovers of Candy," and "The Faithful Friends." Mr. Boyle first stated the metrical and aesthetic characteristics of Beaumont's, of Fletcher's, and of Massinger's work—finding in Massinger's versification a continuation of Shakspeare's, but in Massinger's women an in-grain corruption of nature by which they could not fail to be distinguished from those of other writers: love with him was never ideal. The most marked peculiarity of Massinger was his continual reproduction of himself. From about 1,000 parallel passages from him, collected by Mr. Boyle in *Englische Studien*, the most striking were cited. The Beaumont, Fletcher, and Massinger plays were then divided by Mr. Boyle into nine groups, and the shares by each author pointed out.—The Chairman, while praising Mr. Boyle's paper generally, took strong objection to his denying to Shakspeare any part in "The Two Noble Kinsmen." Mr. Bullen quoted with fervour the invocation to Mars, and paralleled it with part of "The Tempest"; but he found himself, on this question, in a nest of heretics, who told him that they desired no better proof than his reading of it that the invocation was not Shakspeare's: fine it was, but too Miltonic and turgid for Shakspeare—it rang with a false ring.—A lively discussion took place on this, and "Henry VIII." &c.

ANTHROPOLOGICAL INSTITUTE.—(Tuesday, April 13.)

PROF. A. H. KEANE, V.-P., in the Chair.—Mr. H. Ling Roth read a paper on "The Origin of Agriculture." He commenced by briefly reviewing the ideas entertained by savages as to the origin of agriculture among them; then criticising the views held by scientific men of the present day on the subject, he discussed the conditions generally accepted as necessary to be fulfilled wherever agriculture is to flourish. He laid special stress on the fact that with savages the want of food could not possibly be an inducement to cultivate the soil; but considered that, from the social condition of women in barbarous life, and their connexion with the soil, they probably originated the first steps which ultimately led whole nations to become agriculturists. He then described what he thought

might have been the first step; the rotation in which plants became domesticated; the three homes of agriculture, and its spread among the uncivilised; and wound up with a few words on the development of agricultural implements.—A paper on the Sengirese, by Dr. Hickson, was also read.

FINE ART.

The Lake Dwellings of Ireland; or, Ancient Lacustrine Habitations of Erin, commonly called Crannogs. By W. G. Wood-Martin. (Dublin: Hodges & Figgis; London: Longmans.)

It is now forty years since the attention of the scientific world was first called to the lake dwellings of Ireland by the late Sir William Wilde's account of the discovery of the crannog at Lagore. During this period over two hundred of these ancient habitations have been discovered; and, although only few of the sites have been explored in any thorough or scientific manner, the results which have been obtained constitute a very large proportion of the existing materials for the study of the prehistoric archaeology of Ireland. The wonderful discoveries which began some thirty years ago in Switzerland, and the results of more recent researches in Scotland and in England, have shown that the Irish "crannogs" are examples of a type of structure which in its essential features was common to the prehistoric populations of widely separated parts of Europe. Whether the extensive diffusion of this remarkable form of dwelling is to be ascribed in any degree to community of race or to mutual intercourse between the various peoples who adopted it, or whether the coincidence may be fully accounted for by the similarity of the circumstances in which those peoples were placed, is a question on which confident opinions have often been expressed, but which can scarcely yet be said to be ripe for solution. Before any general conclusions can be safely drawn from the results of the exploration of lake dwellings, it is necessary that the whole of the ascertained facts should be rendered readily available for comparative study. So far as the Irish part of the subject is concerned, this condition has until now remained unfulfilled. The present volume, by Col. Wood-Martin, is the first attempt which has been made to bring together the information hitherto only to be obtained by personal visits to museums and assiduous reading of articles scattered through the journals and transactions of various antiquarian societies. The work is not remarkable for literary merit; but its style is fairly lucid and straightforward, and the author has wisely confined himself to an exposition of the known facts, without indulging in unprofitable hypotheses. All the crannogs hitherto discovered are enumerated, and, so far as possible, the situation and the construction of each are described, with notices of the principal objects found in them. Quotations are given from Irish writers relating to the use of crannogs as fortresses, or to the manners and customs illustrated by the articles that have been discovered. The evidence with regard to the existence of lake dwellings in other countries and in different ages is presented at sufficient, but not disproportionate, length. Col. Wood-Martin's quota-

tions are obviously in most cases second-hand, and the frequent misprints in well-known proper names seem to show that in this part of his subject he is not on ground very familiar to him; but it is nevertheless a convenience to have the passages brought together. A large portion of the interest of the book lies in the illustrations, which consist of fifty-one full-page plates, and 238 figures within the text. Many of these are from drawings by the well-known Irish archaeologist, Mr. W. F. Wakeman, to whom Col. Wood-Martin expresses his indebtedness for much valuable information.

One noteworthy difference between the Irish lake dwelling and the similar structures of Switzerland is, that while the latter belong exclusively to prehistoric times, the former continued to be used, at any rate as places of temporary security for life and property during periods of tumult, down to the last quarter of the seventeenth century. In the Irish wars of the reign of Elizabeth the "stockaded islands" were the kind of fortifications that gave most trouble to the English forces; and there is even some evidence tending to show that new crannogs were constructed by Anglo-Norman barons in the thirteenth century. In many cases one and the same lake dwelling has been found to contain a series of relics ranging in date from the bronze or the neolithic age to the times of the Tudors or the Stuarts. It is obvious that the evidence afforded by the exploration of the crannogs requires to be carefully sifted, with the aid of wide and exact archaeological knowledge, before it can be profitably applied to support or impugn any theory respecting prehistoric culture.

So far as I am able to discover from Col. Wood-Martin's descriptions, it does not appear likely that any of the Irish crannogs can ever have belonged to the remarkable type of lake-dwelling described in Herodotus's well-known account of Lake Prasias, and represented by some of the Swiss remains, in which a wooden platform was supported on piles above the surface of the lake, leaving free course for the water below. The Irish structures are, in fact, artificial islands, formed by enclosing with stakes a circular area, usually about sixty to eighty feet in diameter, which was then filled up with branches of trees, stones, and earth. On the top of this substructure was placed a platform composed of one or two layers of round logs, "generally mortised into the upright piles, kept in position by layers of stone, clay, and gravel"; and above this came the flooring of earth and stones, on which one or more huts were erected. The crannogs which were used as strongholds in historic times are frequently stated to have been surrounded by a palisade of sharpened stakes, which the English soldiers on more than one occasion discovered to be an unexpectedly effectual defence. Although the general principle of construction is the same in all the examples that have been explored, the details vary very considerably, according to the special necessities of the sites. An examination of the plans and sections furnished in Col. Wood-Martin's book can scarcely fail to result in a feeling of astonishment at the high degree of intelligence and the enormous industry which the builders of many of these

island fortresses must have possessed. It does not seem easy to agree with the author in thinking that the so-called log-huts found at Inver and at Kilnamaddo, formed of planks, in the shape of a box with rectangular sides, could have been intended to be inhabited. An apartment of only four feet high appears more likely to have been meant as a storehouse for valuables than as a dwelling or a sleeping chamber.

It is remarkable that human bones have only in two or three cases been discovered in or near the Irish lake dwellings. One of these instances was at Ardakillan, where a canoe, sunk in the lake beside the crannog, contained, besides a spear-head and a bronze pin, a man's skull, bearing the marks of twenty different sword-cuts! Probably the owner of the skull was slain in an assault on the island fortress.

Several of the objects represented in the plates deserve notice on account of the striking beauty of their ornamentation. The most remarkable in this respect are the two bronze sword-sheaths (containing *iron* swords) found at Lisnacrogghera; a bronze brooch from Lagore, and another from Ardakillan; and the very tasteful and ingenious fragments of decorative pattern engraved—for what purpose it is not easy to guess—on two leg-bones of deer, again from Lagore and Ardakillan. It does not appear that there is any evidence to determine the date of these objects, except what may be furnished by the character of the work itself, which, to an untrained eye at least, seems to have much in common with the style of ornament characteristic of Irish illuminated MSS.

The only serious omission which I find in Col. Wood-Martin's book is that of a bibliography of the books and articles in which further information may be found respecting the crannog sites, and the history of their exploration. The author may be congratulated on having produced a work which will be read with interest both by learned and unlearned, and which cannot fail to advance the study of the prehistoric archaeology of Ireland.

HENRY BRADLEY.

CORRESPONDENCE.

BARNARDINO FUNGAI.

Siena: April 17, 1886.

The London papers record the sale of a picture by a Siena old master in the Graham collection for the handsome price of 410 guineas. As the name of the painter, Barnardino Fungai, is not much known out of his own city, I will say a few words concerning this artist, whose style of painting, though much inferior, earned for him the title of the Andrea Mantegna of Siena. His critics regard his work as "hard" and *tagliente*, without creative power, but correct in drawing, and of great care and minuteness in detail.

He was born in the year 1460, and died in 1530. His art was learned from the celebrated Matteo di Giovanni di Siena, one of whose fine works, lately taken from a monastery here, now adorns the National Gallery in London. A Siena MS. volume by Romagnoli caustically observes:

"One who has not the simplicity of the *trecentisti*, or of the good *quattrocentisti*, although on these he had modelled himself, could never attain the grand style of Sedoma, Peruzzi, Pacchiarotti, or Beccafumi, but must remain within the limits in which we see Fungai in his paintings."

The same writer records the purchase of a circular picture representing the "Blessed Virgin surrounded by Saints," by a friend in London in 1827. I see the example just sold is a "Virgin and Child surrounded by Cherubs in the midst of a Landscape." Are the two identical? It might be easily ascertained, as Romagnoli gives his friend's name, which I omit only because the writing is almost illegible.

The family of Fungai, so-called from Fonga, a village five miles distant from the Camollian Gate of Siena, was of plebeian origin, but numerous and influential, and gained importance from the valuable support it lent to Pandolfo Petrucci the Magnificent, who, although he upset the liberties of the republic by a *colpo di mano* on July 22, 1487, afterwards did for the glory of Siena what Lorenzo il Magnifico had done for the rival Florence.

I find among the armorial bearings of Siena patricians those of the Fungai, which, as the name implies, are three mushrooms on a blue field. We may also accept them as a proof of the family being ennobled rapidly after the success of the painter, who was of an age in 1487, says the MS. of Romagnoli, "di ben maneggiare il ferro" as well as he did the brush.

A favourite subject of this painter was the "Coronation of the Virgin," and many of his productions are to be admired in the gallery and churches of Siena, notably in the Carmine, the Servi, and Fonteguista.

Barnardino Fungai married Madonna Chontessa in 1484, who brought him a dowry of 500 florins. They left two sons, Girolamo and Battista; but the family seems to have become extinct about the year 1600, for after that date the name is no longer found on the roll of the Contradar. WILLIAM MERCER.

NOTES ON ART AND ARCHAEOLOGY.

THE project for erecting a permanent memorial to the late Dante Gabriel Rossetti has now taken a definite shape, the committee having intrusted Mr. J. P. Seddon with the task of designing a drinking fountain, in the centre of which is to be placed a bust of Rossetti by Mr. Madox Brown. The plaster model of this bust, with Mr. Seddon's drawings, are now temporarily placed in the refreshment corridor of the South Kensington Museum. It is intended to set up the fountain opposite or near Rossetti's house in Cheyne Walk. Among the subscribers are Lord and Lady Mount-Temple, Lord Aberdare, Sir F. Leighton, Sir J. E. Millais, Sir F. Burton, Mr. Robert Browning, Mr. Alma Tadema, Mr. Holman Hunt, and the late Sir Henry Taylor. The hon. secretary is Mr. H. Buxton Forman, who will be glad to receive further subscriptions at 46 Marlborough Hill, N.W.

MR. ERNEST HART will commence, on May 4, a series of three lectures at the Society of Arts, on "Japanese Art Work," including metal work, old lac, porcelain, pottery, picture books, and drawings. The lectures will be illustrated with examples of the great Japanese masters, from the eleventh century to the present date, including the work of the Miöchin, Korin, Sosen, Hokusai, Keuzan, and others. A loan exhibition of specimens from Mr. Hart's collection of historic Japanese works of art, will be on view in the library during the course of the lectures.

THE Antwerp Museum has acquired, at the price of 200,000 francs (£8,000), the picture by Rembrandt, known as "A Portrait of a Dutch Burgomaster," which was prior, to 1789, in the Orleans Gallery.

THE Exhibition of the *Maitres du Siècle*, now open in Paris for the benefit of the *Sœurs Oblates de l'Assomption*, is of much interest,

as the pictures are lent by private collectors, and are for the most part unknown to the public. They comprise Bonnat's "Portrait of Victor Hugo" and Corot's "Orpheus and Eurydice." Besides pictures by the greatest artists of the present century, such as Delacroix, Gericault, Ingres, Millet, Rousseau, Troyon, &c., the exhibition includes some works of the eighteenth century by Choudin, Fragonard, Greuze, Pater, &c.

THE *Greyfriar*, a "chronicle in black and white," which takes the place at Charterhouse of the ordinary school magazine, has now finished its third year of existence. The two last numbers are notable for work by famous old Carthusians. One of these is a facsimile of an original pencil sketch by Leech, of "Mr. Briggs and his New Cob"; the other is a reproduction, in photo-aquatint, of one of Sir Charles Eastlake's earliest water-colour sketches. The subject is the so-called "Forum of Nerva," drawn by him at Rome in 1817. We are glad to see that the *Greyfriar* has been able to maintain so well the high promise of its first start, as brilliant as it was novel.

MUSIC.

RECENT CONCERTS.

THE fourth Philharmonic Concert on Thursday evening, April 15, had an attractive programme, though there were no novelties. The *Eroica* symphony was well performed, with Sir Arthur Sullivan as conductor. Miss Fanny Davies made her first appearance at these concerts, and gave an admirable rendering of Sir Sterndale Bennett's rarely heard Concerto in C minor. The work is not a particularly exciting one, but one cannot fail to admire the composer's skill, and the music throughout is full of charm. Bennett wrote it at the age of eighteen. Miss Davies played the difficult pianoforte part with accuracy and finish, and at the close was loudly applauded. She has gained in confidence without showing any trace of affectation or exaggeration. Herr Joachim played Mendelssohn's Violin Concerto to perfection; and the audience expressed their satisfaction in the usual manner, i.e., by applauding until the great violinist played an encore. As he at first clearly refused, it would have been better not to have yielded. The public may have a right to ask for an encore, but should not have the power to force an artist against his will. The programme concluded with Spohr's fine overture, "Jessonda." Miss G. Griswold was the vocalist.

We regret that we were unable to be present at the pianoforte recital by Liszt's pupil, M. Stavenhagen, at the Prince's Hall on Friday evening, April 16. The programme consisted entirely of Liszt's compositions; and, from all accounts, the youthful artist showed wonderful command of the key-board, and by his brilliant performances won much applause. The programme included two pieces played in London for the first time—a *Sposalizio* from the "Années de Pèlerinage" and a *Sonnetto di Petrarca* in A flat—and concluded with the fantasia on "Les Huguenots," specially re-arranged by the composer for the occasion. M. Stavenhagen has yet to show how he can interpret classical music. Liszt himself was present at the concert.

Liszt's "Elisabeth" was performed last Saturday at the Crystal Palace by the Novello choir under Mr. A. C. Mackenzie's direction, and with the same solo vocalists as at St. James's Hall. The performance was a remarkably fine one. The composer, who was present, was received with enthusiasm. There was an immense audience.

The Countess Ali Sadowska gave a *matinée* last Monday afternoon at Prince's Hall.

The programme was entirely devoted to the works of Liszt, and contained songs and various solos. The concert commenced with the pleasing *Poème Symphonique* Orphée, arranged by Saint-Saëns for piano, violin, and violoncello. It was played by Messrs. Coenen, Buziau, and Hollman. There was a large audience, in consequence, probably, of the announcement that it was Liszt's last attendance at a public performance previous to leaving England. A farewell to the composer, written by W. Beatty-Kingston, was spoken by Mr. C. Fry. The public cannot suddenly have got to like Liszt's music, having hitherto shown itself indifferent in the matter. During the past fortnight, three symphonic poems, one of the concertos, about twelve pianoforte solos, and quite as many songs have been given, while the "St. Elisabeth" oratorio has been performed no less than three times. All the music has been received with enthusiasm; but this may easily be explained by the presence of Liszt. Honours were paid to the man rather than to the composer. If any one doubts this, time, we think, will undeceive him. It will take more than a fortnight to convert the public, if ever this should come about.

Señor Sarasate gave the first of five concerts last Monday afternoon at St. James's Hall. In the matter of concertos he was decidedly generous, for he played the two great ones by Beethoven and Mendelssohn. He played also his own showy piece, "Zigennerweisen." The programme included orchestral music by Beethoven, Schubert, and Liszt, under the direction of Mr. W. G. Cusins. Señor Sarasate's admirable playing was fully appreciated by a large audience.

THE popular concerts came to an end last Monday evening. In the first part of the programme Miss A. Zimmermann played with Herr Joachim three of the Brahms-Joachim Hungarian Dances, and Mr. Max Pauer with Signor Piatti three of Schumann's "Stücke im Volkston." The concert commenced with Brahms' Sextett in B flat. In the second part M^{me}. Schumann played three of Mendelssohn's favourite "Lieder ohne Worte," and took part with Messrs. Joachim, Ries, Straus and Piatti, in Schumann's noble pianoforte Quintett in E flat. The performance of this work was all that could be desired. It was M^{me}. Schumann's last appearance in London this season, and her beautiful playing was thoroughly enjoyed and appreciated by a crowded audience. Let us hope that she will soon pay us another visit. The vocalist was Miss L. Lehmann, and she met with much success. J. S. SHEDLOCK.

MUSIC NOTES.

MR. ALEXANDER GARDNER will publish in May a *Biographical Dictionary of Musicians*, with a Bibliography of English Writers on Music, compiled and edited by Mr. James D. Brown, of the Mitchell Library, Glasgow. Special attention has been given to contemporary musicians and to the history of musical periodicals.

A VALEDICTORY address, handsomely illuminated, was presented to the Abbé Liszt from the London branch of the United Richard Wagner Society at the Crystal Palace on Saturday, April 17. Mention was made in it of the services which he had rendered to the cause of Wagner. As president of the Richard-Wagner Verein, the Abbé evidently felt flattered by the compliment paid to him, and replied in most gracious terms, referring with becoming modesty to what he was pleased to call the insignificant service he had rendered to the Wagnerian movement, and with deep emotion spoke of the irreparable loss caused by the death of the master.

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